Vol I of this magazine was published under the title The Religious Cabinet.

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UNITED STATES CATHOLIC MAGAZINE.

JUNE, 1843.

THE BIBLE IN SPAIN.

The Bible in Spain; or, the journeys, adventures, and imprisonments of an Englishman, in an attempt to circulate the Scriptures in the Peninsula. By George Borrow, author of "The Gipsies of Spain." Philadelphia: Campbell, 1843. 1 vol. 8vo.

"MY poor mother," says the hero of one of Dr. Lever's amusing stories, "by simply introducing the word 'Providence' into all her worldly transactions, thought she was discharging the most rigid of Christian duties." There are many people in real life, who entertain a notion not very unlike the one thus ascribed to poor Lady Charlotte Hinton. They seem to think that there is something talismanic in the word "Bible," something mysterious about the title of the Holy Scriptures, existing over and above the food of life therein contained, and its profitable digestion. In the eyes of such people, the frequent pronunciation of that sacred title confers, *ex vi termini*, a degree of sanctity which may not be disputed—a reputation for holy living which needs no illustration from their daily walk. To them Mr. Borrow's uncompromising bigotry, his egotism, exaggeration, absurdity, cant, and uncharitableness, will all be hallowed by the simple fact that his book has "Bible" in its title—on its pages—every where but in its spirit. At the outset then, we cry such readers mercy. We look upon the book before us, as a mature development of all the bad qualities of head and heart which make their appearance in "The Zíncali," rendered dangerously attractive by literary merit incomparably higher. The grossest misrepresentation of facts and principles, goes hand in hand with romantic adventure and glorious description. We see a bold and manly personal character doing the bidding of an iron fanaticism; we find every where a most singular union of enthusiasm and malice, intelligence and perversion. If the book were stupid and droning as books of cant generally are, it would be its own antidote. Its great popularity, however, is proof that it cannot be trusted with its own overthrow for some time to come; though there can be no rational doubt of the condemnation which awaits it, ultimately, at the hands of posterity. Our limits will permit us to touch but cursorily, the multitude of morbid spots which invite the knife. The attention of candid readers once directed to the examination, will, without difficulty, supply our omissions.

As has heretofore been said, Mr. Borrow was the agent of the British and Foreign Bible Society for the dissemination of the Scriptures in the Peninsula. In that capacity, principally, he writes. His other performances, from time to time dwelt on with

sufficient emphasis, are all collateral to this his leading business. The jockey, philologist, saint, hero, and martyr, are tributary to the propagandist. The chief merit which he claims for his book is that it is "the only one in existence which treats of missionary labor in Spain."* Over this, his mission, he believed that Providence was ever watching. In spite of civil war he "had full confidence that the Lord would open the path before him to Madrid."† At the close of his career his heart was "filled with gratitude to the Lord,"‡ for having in some degree blessed his enterprise. The question, therefore, presents itself at the threshold—what was the nature of his mission, in plain English, without delusion?

Was it simply to circulate the Scriptures among the people, leaving them open to the conclusions which they themselves might draw from the sacred writings? Let Mr. Borrow's own language afford a response to the inquiry. At Evora, in Portugal, he sate down by a fountain for several successive days, and harangued the muleteers and water-carriers about "their eternal welfare." The following is a specimen of the winning eloquence to which he resorted.

"I found that most of them were *bigoted Papists*, and Miguelites at heart. I therefore, *when they told me they were Christians, denied the possibility of their being so*, as they were ignorant of Christ and his commandments, and placed their hope of salvation on *outward forms and superstitious observances, which were the invention of Satan*, who wished to keep them in darkness, that at last they might stumble into the pit which he had dug for them. I said repeatedly that the *Pope, whom they revered, was an arch-deceiver, and the head minister of Satan here on earth*, and that *the monks and friars*, whose absence they so deplored, and to whom they had been accustomed to confess themselves, *were his subordinate agents.*"—*P.* 22.

Again, the washerwomen on the banks of the Guadiana, afford him a hint for expanding the same sentiments into metaphor and immortal verse.

"As I approached I could distinguish Guadiana, Guadiana, which reverberated far and wide, pronounced by the clear and strong voices in chorus of many a dark cheeked maid and matron. I thought that there was some analogy between their employment and my own: I was about to tan my northern complexion by exposing myself to the hot sun of Spain in the humble hope of being able *to cleanse some of the foul stains of Popery* from the minds of its children, with whom I had little acquaintance, whilst they were bronzing themselves on the banks of the river in order to make white the garments of strangers: the words of an eastern poet returned forcibly to my mind:

> 'I'll weary myself each night and each day,
> To aid my unfortunate brothers:
> As the laundress tans her own face in the ray,
> To cleanse the garments of others.'"—*P.* 41.

In another place he characterises the ignorance which his mission was designed to remove, as the result of "*Popery*, a delusion which, more than any other, has tended to debase and brutalize the human mind."

And finally, not to multiply examples, which start from every chapter, we have the following apostrophe, inspired by the sight of his book shop in Madrid.

"'How strangely times alter,' said I, the second day subsequent to the opening of my establishment, as I stood on the opposite side of the street, leaning against the wall with folded arms, surveying my shop, on the windows of which were painted in large yellow characters, *Despacho de la Sociedad Biblica y Estrangera*; 'how strangely times alter; here have I been during the last eight months running about *old Popish Spain*, distributing Testaments, as agent of what the Papists call an heretical society, and have *neither been stoned nor burnt*; and here am I now in the capital, doing that which one would think were enough to cause all the dead inquisitors and officials buried within the circuit of the walls to rise from their graves and cry abomination; and yet no one interferes with me. *Pope of Rome! Pope of Rome! look to thyself.* That shop may be closed, but oh! what a sign of the times that it has been permitted to exist for one day. It appears to me, my father, that *the days of your sway are num-*

* Preface, p. 9. † P. 71. ‡ P. 193.

bered in Spain; that you will not be permitted much longer to plunder her, to scoff at her, and to scourge her with scorpions, as in bygone periods. See I not the hand on the wall? See I not in yonder letters a 'Mene, mene, Tekel Upharsin'? *Look to thyself, Batuschca.*"*—*P.* 153.

Add to all this the confession in the preface, that he "was sent into Spain more to explore the country, and to ascertain how far the minds of the people were prepared to receive *the truths of Christianity,* than for any other object" (*p.* 11); and the conclusion is irresistible, that Mr. Borrow went, as a sectarian, to upset other men's creeds and substitute his own; to propagate Protestantism, not Christianity. It is true, that in another place he asserts—"I now told him that I did not come to Portugal with the view of propagating the dogmas of any particular sect, but with the hope of introducing the Bible, which is the well-head of all that is useful and conducive to the happiness of society,—that I cared not what people called themselves, provided they followed the Bible as a guide."—*P.* 23.

But it will be found, every where, that he loses no opportunity to denounce Catholicity, and proclaim the doctrines of the reformation. It will be seen that he has no scruple to leave the people to all the wild buffetings of opinion,—faithless, churchless, without anchor of doctrine,—rather than to permit their adherence to the religion which their fathers, from unnumbered generations, have handed down to them. He boldly asserts that "Rome is fully aware she is not a Christian Church" (*p.* 173), and does not hesitate, in language as disgraceful as his sentiments are odious, to elevate the religion of Mahomet above the Catholic worship of the crucified God. Our readers may judge from the context whether we speak barshly.

"As we passed the mosque (at Tangier) I stopped for a moment before the door, and looked in upon the interior: I saw nothing but a quadrangular court paved with painted tiles and exposed to the sky; on all sides were arched piazzas, and in the middle was a fountain, at which several Moors were performing their ablutions. I looked around for *the abominable thing and found it not; no scarlet strumpet with a crown of false gold sat nursing an ugly changeling in a niche.* '*Come here,' said I, 'Papist, and take a lesson; here is a house of God, in externals at least, such as a house of God should be:* four walls, a fountain, and the eternal firmament above, which mirrors his glory. Dost thou build such houses to the God who has said, 'Thou shalt make to thyself no graven image?' *Fool, thy walls are stuck with idols; thou callest a stone thy Father, and a piece of rotting wood the Queen of Heaven.* Fool, thou knowest not even the Ancient of Days, and the very Moor can instruct thee. He at least knows the Ancient of Days who has said, 'Thou shalt have no other gods but me.'"

"And as I said these words, I heard a cry like the roaring of a lion, and an awful voice in the distance exclaim, '*Kapul Udbagh*' (there is no God but one).

"We now turned to the left through a passage which passed under the tower, and had scarcely proceeded a few steps when I heard a prodigious hubbub of infantine voices: I listened for a moment, and distinguished *verses of the Koran*; it was a school. *Another lesson for thee, Papist.* Thou callest thyself a Christian, yet the book of Christ thou persecutest; thou huntest it even to the sea-shore, compelling it to seek refuge upon the billows of the sea. Fool, learn a lesson from the Moor who teaches his child to repeat with its first accents the most important portions of the book of his law, and considers himself wise or foolish, according as he is versed in or ignorant of that book; whilst thou, *blind slave, knowest not what the book of thy own law contains, nor wishest to know;* yet art thou not to be judged by thy own law? *Idolmonger, learn consistency from the Moor;* he says that he shall be judged after his own law, and therefore he prizes and gets by heart the entire book of his law."

Not content with this, he joins the Jew

* Batuschca, it seems, is the Russian for "old fellow." Mr. Borrow would do well hereafter to translate his book, as well as the Scriptures, into the vernacular. Perhaps, however, he may be right. Billingsgate sounds better in an unknown tongue.

with the Mussulman in his preference, exclaiming in devout admiration: "They do not place tapers before pictures!" (*p.* 225.) Finally, to prevent the possibility of mistake or misconstruction, he reasons out his proposition elaborately, and to his own mind, conclusively, in the paragraph which follows.

"'What do you mean,' said I, 'by asserting that the Moors know not God? *There is no people in the world who entertain sublimer notions of the uncreated eternal God than the Moors, and no people have ever shown themselves more zealous for his honor and glory:* their very zeal for the glory of God has been and is the chief obstacle to their becoming Christians. They are afraid of compromising his dignity by supposing that he ever condescended to become man. *And with respect to Christ, their ideas even of him are much more just than those of the Papists;** *they say he is a mighty prophet, whilst, according to the others, he is either a piece of bread or a helpless infant.* In many points of religion the Moors are wrong, dreadfully wrong, *but are the Papists less so?* And one of their practices sets them immeasurably below the Moors in the eyes of any unprejudiced person: *they bow down to idols, Christian idols if you like, but idols still, things graven of wood, and stone, and brass, and from these things, which can neither hear, nor speak, nor feel, they ask and expect to obtain favors.*"—*P.* 231.

We apprehend then, that no sensible or enlightened man, Catholic or Protestant, can need any thing further to show that Mr. Borrow's errand in the Peninsula was one of the most rabid propagandism, and that far from being merely the disseminator of the Scriptures or Scripture-truth, he was prepared to tread down "Popery" at all hazards, even though every sanction of religion should fall with it, and the smoke of Mahometanism should rise from its desecrated altars. Hereafter we shall speak more fully of the colors, in which the passages thus faintly quoted present the personal character of their author, as a man of intelligence, candor, and Christian spirit.

What then had Mr. Borrow, as a Protestant propagandist—the paid agent of a foreign association, to expect from the Spanish government or people? The constitution of 1812 and 1820, which was the fundamental law during Mr. Borrow's sojourn in the kingdom, declares in its twelfth article, that "The religion of the Spanish nation is and shall perpetually be, that of the Roman Catholic, Apostolic, and only true Church. The nation protects it by wise and just laws, and prohibits the exercise of every other." Now whatever may be the unquestioned right of the citizens of a nation, or any number of those citizens, to resist the establishment of a national Church, as oppressive to their consciences, there can certainly be no doubt that where such an establishment is the unanimous choice of the whole people, it stands before God and man on an impregnable basis of justice. No foreigner who enters the nation, and is bound to know its laws, has a right to invade their binding force. Like every other law for internal government, the law of the establishment, being made by the competent authority, demands obedience from all who tread the soil of its jurisdiction. To the constitutional provision above cited, there was not a voice of objection in the whole Spanish realm.

* We were somewhat surprised to find the same idea very freely expressed in a series of articles by the Rev. George B. Cheever, entitled, "Granada and the Alhambra," which appeared in the February, March, and April numbers of the New York Knickerbocker, for 1842. "The mosques of the Moors," says this Christian minister (April No. p. 342), "rose in honor of the false prophet whose followers have contested the religious empire of the world with the legions of the Man of Sin. And the churches that now rise in their stead are dedicated to a worship, *quite as idolatrous and more superstitious in its ceremonies.*" In other parts of the series the author mourns over the prostration of the Moors and the triumph of the Spaniards. It is certainly to be lamented that "the Man of Sin" cannot be put down! There is no sure method to be devised, unless it be the institution, under the direction of Mr. Borrow and Mr. Cheever, or other heavenly-minded persons, of a missionary society at Constantinople, for the circulation of the Koran in "benighted" papal lands! We are disposed, however, to pardon any thing to the cranium which could direct Mr. Cheever in the composition of the following, at page 124 of the February number. "We entered the church (at Loxa). . . . . The worshippers gazed at us with a strange inimical sort of scrutiny, that seemed to say, 'you are heretics, and we should like to burn you!'" If Mr. Borrow had been present, we should certainly have his certificate that he positively overheard some "Popish priest" propose to eat the heretics when they should be reasonably roasted! If respectable men will write nonsense and cant—why should periodicals, calling themselves respectable, publish them?

There are no Protestants in Spain among Spanish citizens, and therefore the provision could work as a grievance to no one. The whole people regarded it as wise and just—as the bulwark of their national security. It was sustained by no bloody penal code, and was administered with mildness, approaching almost to neglect, as Mr. Borrow's experience demonstrates; but still it was the constitutional law of the kingdom, and as such, binding upon all officers of government, and all judicial tribunals. Of the existence, however, of this law, Mr. Borrow nowhere makes mention, although he must have been familiar therewith; but he is careful on the contrary, in all places, to assert or insinuate, that the resistance with which his enterprise was met, was the result of individual perverseness in the ministers of state, or selfish and bigoted persecution in the Catholic clergy.* As a member of the established Church of England, he certainly could entertain no doubt as to the propriety of enforcing restrictive laws, and preventing instruction from being sought at any other fountains than those prescribed by government. He could not have forgotten, that in the reign of "the mighty and gracious Elizabeth," (whom he recognizes in his letter to the editor of the London Times, as the founder of the Church to which he owes allegiance) it was made† forfeiture of lands and goods, with imprisonment at discretion, for any person to import any "Agnus Dei, crosses, beads, or other superstitious things, pretended to be hallowed by the bishop of Rome." Could he have been ignorant, that by further legislation, in the days of the same beneficent monarch,‡ the same penalties were affixed to the maintenance of a Catholic seminary abroad, or a Catholic priest at home; and that a Catholic priest being found for three days in England, was guilty of high treason, while all persons harboring him, were felons without benefit of clergy? Does not the memory of man run back to the days of his merciful majesty, the Protestant William, under whose benign and Christian administration* every priest who should presume to teach his creed—every parent who should permit his child to receive instruction from a Catholic, was made subject to perpetual imprisonment, and forfeiture of civil rights? Can any one shut his eyes to the historical fact, that all the disabilities and cruel punishments, thus decreed against those who should dare to maintain their faith or procure its advancement, continued to disgrace the British statute-book until the year 1778, when they were partially modified, and at last, in 1791 rescinded, in many odious particulars, leaving still the many intolerable burdens, and the privation of civil rights, which were finally removed by the emancipation act of 1829? Did it not then require a considerable degree of faith in human credulity, with no small portion of indifference—we must say it—to the truth, for Mr. Borrow to inform a Spanish gentleman, and repeat it to his readers, "that where the Scriptures were read, neither priestcraft *nor tyranny could long exist*, and instance the case of his own country, the cause of whose *freedom and prosperity* was the Bible, and that only; as the *last persecutor of this book, the bloody and infamous Mary,*† *was the last tyrant who had sat on the throne of England.*"—*P.* 23.

He could not have been ignorant of the doctrines of his Church at home at this very hour, as set forth by one of its ablest supporters, "that the religion which is established according to the conscience of the state, is the only true religion; therefore it is inconsistent with principle, that the state should *encourage* or aid, *in any way whatsoever*, any schools or establishments for education, in which the religion of the established Church is not *exclusively* taught."‡ He must have had before him, the principles which Oxford has lately put forth, through the pen of her able and eloquent professor of moral philosophy, and which run thus—"I have said, what many will think strange, that

* Vide p. 173, et passim.
† Stat. 13, Eliz. ch. 2. ‡ 27, Eliz. ch. 2.

* 11 and 12 William III, ch. 4.

† Our readers will not fail to remember in this connexion, the wise opinion of honest John Grueby, in Barnaby Rudge, "That unfort'nate bloody Mary, has done a deal more harm in her grave, than she ever did in her lifetime, I believe."

‡ Gladstone's Speech, Edinburgh Review, Oct. 1839, p. 92.

man, by himself, is unable to educate man. I add now, what many will think stranger, that *without the Church*, (meaning of England) *he has no right to educate him.*"* Further too :—"If either parent or state attempt to educate men without the co-operation, of the Church—without giving to it its due predominance and precedency—without allowing, nay requiring the exercise of all the powers committed to it—they are flying in the face of their Lord and Master, and must take the consequences."† What right then we ask again in all honesty and fairness, had Mr. Borrow to anticipate a favorable reception, when he thus flew in the face of the Church established by the Spanish national conscience as the only true one? Could he, or could any man of sound intellect, imagine that the laws of a whole kingdom were to be broken down on demand, and a road opened for him, a foreigner, ruthlessly insulting the national religion, to march with drums beating against it, under pretence of distributing the Scriptures? Above all—had he any shadow of justification for traducing and vilifying the whole nation, because it would not bend its will to his? Did Spain deserve the epithets which he so liberally heaps upon her, of "barbarian, ignorant, benighted, debased, and brutalized," when during his long spiritual Quixotism, the words "felony and præmunire" were never once whispered in his ear, and his only imprisonment was, as we shall show, a voluntary scheme to secure the success of a political intrigue? Let him imagine the reception which would greet a Catholic priest, who should solicit Sir Robert Peel to dispense with some law of the realm—for the advancement of "Popery"—and he or any one may readily decide, as to the relative merits of British freedom, and the slavery of "Batuschca!" Let any rational man reflect, moreover, that the toleration which he met, was accorded in the midst of a furious and desolating civil war, when, if ever, the bonds of society are broken loose, and the worst passions forever prompt the strong hand to crime. Let it be remembered that his path was over mountain and desert—among the lowest classes in the wildest scenes—and the surprise must be, not that he was now and then thwarted by ignorance or malice, but that his life did not pay, as other lives quite as valuable have paid before, the price of temerity in the midst of revolution.

In order that it may not be said, that we have done to Mr. Borrow any manner of injustice, we shall proceed to examine the justification which he presents, of his pragmatical interference with matters so entirely out of his jurisdiction. It is contained in the assertion that the Spanish people were utterly and profoundly ignorant, not merely of the contents of the Scriptures, but even of the fact of their existence. Supposing this assertion, for one moment, to be true, the question presents itself, whether, even then, Mr. Borrow has made out his case. If Parliamentary commissioners and credible writers speak the truth, there are tens of thousands of miserable laborers in England, as profoundly ignorant as savages, of the very name of the Saviour. The Quarterly Review,* certainly no willing witness, details the examination of some, who declare that they have never heard of Christ. Other sources inform us, that Christ was held by some of those poor wretches, to have been the immediate son of Adam.† All concur‡ in proclaiming the spiritual condition of the English productive classes, as miserable and hopeless, almost beyond belief. If then, the hearts of Mr. Borrow and his employers were swelling only with that good will to man, which is to be inferred from their professions, where was there a nobler field for its exercise, than that which lay around their homes? Men of their own kindred were dying yearly among them, in utter ignorance of the simplest truths of revelation, and it would seem strange indeed, if not absurd, that they should go forth to pluck the mote from a stranger's eye, with such a beam in their own. More singular and more absurd, if possible, was it, for Mr. Borrow to hold up the "freedom and prosperity" of a nation stained with such a sin, as a mirror

* Sewell's Chr. Morals, 37. † Id. 39.

* June No. 1842, p. 95.
† Cond. and fate of England, vol. i. pp. 273, 274.
‡ Id. vol. ii. pp. 56—70.

to all the world, and a model to the people whom he had vowed to teach against their law and will.

But setting all this aside, is Mr. Borrow's allegation of ignorance of the Scriptures among the Spanish people true in any shape? We shall give the specifications in his own words.

"The children of Spain would thus be brought to know that such a work as the New Testament is in existence, a fact of which *not five in one hundred were then aware*, notwithstanding their so frequently repeated boasts of their Catholicity and Christianity."—*P.* 90.

"But Rome is fully aware that *she is not a Christian Church*, and having no desire to become so, she acts prudently in *keeping from the eyes of her followers the page which would reveal to them the truths* of Christianity. Her agents and minions throughout Spain exerted themselves to the utmost to render my humble labors abortive, and to *vilify the work* which I was attempting to disseminate."—*P.* 173.

"I am not a military man, but a Christian, and I go not to shed blood, but to endeavor to *introduce the Gospel of Christ* into a country where it is not known."—*P.* 34.

"Till within a few months previous to the time of which I am speaking, *the very existence of the Gospel was almost unknown in Spain*."—*P.* 114.

"The Catholic *unused to Scripture reading*, finds a thousand things which he cannot possibly understand in the New Testament."—*P.* 197.

On his way from Madrid to Seville he meets a clergyman who informs him that "He had been a professor of philosophy in one of the convents (I think it was San Tomas) of Madrid before their suppression, but appeared to be *grossly ignorant of the Scriptures*, which he confounded with the works of Virgil.—*P.* 194.

In Leon, Mr. Borrow says that the clergy "went from house to house, *banning and cursing, and denouncing misery to whomsoever should either purchase or read* "*the accursed books*," which had been sent into the country by heretics for the purpose of perverting the innocent minds of the population."—*P.* 100.

In Salamanca, he affixed advertisements to the walls, in order that the people might have "continual opportunities *of learning that a book which contains the living word was in existence, and within their reach*."—*P.* 94.

These statements, taken from among a multitude equally unqualified, which may be seen by any one who cares to turn over the leaves of the book, are certainly as positive as need be. Have they the shadow of foundation in fact?

There is a singular delusion abroad in Protestant communities, which sectarian writers carefully encourage. We refer to the idea that the translation of the Scriptures into the vulgar tongues, was an effect of the Reformation and its principles, and that the Bible has ever, by the Catholic Church, been kept carefully from the people. Within the narrow scope of this article, we could not enter generally upon the large historical field which this question would cover. That the Catholic Church does not recognize the right of every man to interpret the Scriptures for himself, and to substitute individual infallibility with its thousand resulting absurdities and contradictions, for the unity which is necessarily inherent in truth, is matter of familiar knowledge. It is a natural corollary from such principles, that she does not encourage the reading of the Scriptures, except in connexion with her teachings, and that she rejects as inadmissible the idea of their leading *per se*, by spontaneous illumination, the way to holy living and orthodox doctrine. Further than this, however, it cannot, for one moment, be effectually contended that she has ever gone. All history rebuts such a conclusion. It is notoriously true that the Italian translation by the Benedictine Malermi, published in 1471 at Venice and Rome, had gone through thirteen editions, all bearing the formal sanction of the Inquisition, before the translation by Luther in 1534;* and that the version by Bruccioli, which appeared in 1532, passed ten times through the press in the twenty succeeding years.† Independently too of these publications, in the very heart

* Dublin Review, No. ii, p. 377. 1 Hallam, Hist. Lit. 105. 1 Le Long, Biblioth, Sac. 354, 355.
† Id. Ib.

of Catholicity, it is equally incontrovertible that the anonymous German translation of 1466, had likewise, previously to Luther's version, gone through sixteen extant editions.* The Catholic version of Dietemberg, contemporaneous with that of Luther, passed also through twenty separate editions in the succeeding century.†

Not to wander, however, from our immediate topic, it will be seen by an examination of the history of the Scriptures in Spain, that a state of facts exists there, equally strong and unquestionable. Perhaps the oldest extant translation of the Bible into a modern language, will be found in the Catalonian dialect. It was written in the twelfth century and was carried from Barcelona to Paris, where it now exists in the Royal Library, in three volumes folio, cod. 9831.‡ Another Catalonian version of almost equal antiquity, exists in the Biblioth. Colbert. of Paris, in quarto, cod. 3821.§ Le Long mentions still another to be found in the last mentioned collection, cod. 181, and bearing date, 1407.‖ We learn from Mariana¶ that Alfonso the Wise, who died in 1284, caused a translation of the Bible into Castilian, to be made during his reign. We must infer that its circulation was as wide as the times and circumstances would allow, for the historian proceeds to say, that Alfonso, by this movement, and by causing the vernacular to be adopted in all legal and official documents, intended to polish and perfect the language, and to improve the intelligence of his people. The first Spanish translation after the invention of printing was that of Ferrer, published at Valencia, in the language of that province, in 1478, under the auspices and direct supervision of the Valencian inquisitor.** It was reprinted in 1516. Le Long†† adds further, upon authority to which he refers, that the remaining Spanish provinces had, almost all of them, translations of the Scriptures in their several dialects. In 1512, Montesino published a version of the Epistles and Gospels in Castilian which passed through six editions in the ensuing century.* The celebrated Complutensian Polyglot of Cardinal Ximenes, though unconnected with the history of vernacular editions, is worthy of attention in this place, as illustrating the course of the Spanish Church in relation to the Scriptures. It appeared in 1517. It was the first successful attempt at a Polyglot edition, and was executed with wonderful care, learning, and expense. At the close of an interesting notice of its publication, Mr. Prescott remarks that it must be regarded as "a noble monument of piety, learning, and munificence, which entitles its author to the gratitude of the whole Christian world."† In 1553, a Castilian edition of the whole Bible was published at Ferrara, from a version, which, if we may believe its preface, "*Romanæ Curiæ placuit plurimum.*"‡ In 1567 another Castilian edition made its appearance.§ In 1569 the edition of Casiodoro de Reyna came from the press, and, if Valera is to be credited, two thousand six hundred copies were put in circulation.‖ The learned Le Long¶ seems to have fallen into a singular error, when, without explanation, he treats this edition altogether as Calvinistic. There is before us a copy in perfect preservation, from the library of St. Mary's college, Baltimore, which, although unaccompanied by the name of the translator, is identified by the frontispiece—a bear destroying a bee hive. The book is correctly and beautifully printed, and the language remarkably elegant for its epoch. In the "Amonestacion," the author expressly declares that he publishes his work in conformity to the decrees of the council of Trent, which he prints on the first leaf, and upon the enactment of which he congratulates the Christian world. He then goes on to say: "The author of this translation is a Catholic, and simply and faithfully believes and professes all that the holy mother, the Catholic Church of Christ, believes, holds, and maintains. . . . Catholic he is and manifest wrong will they do

* Dublin Review, ubi supra, p. 379. 1 Hallam, 97, 98, 105.
† Dub. Rev. 380.
‡ Amat, Disc. Prel. 13. 1 Le Long, 369.
§ Amat, 14. ‖ P. 369.
¶ Lib. 14, ch. 17, p. 693, edit. in Balto. Library.
** Amat, 13. Dub. Rev. 378. 1 Le Long, 362.
†† Ib.

* Dub. Rev. 378. 1 Le Long, 362.
† 3 Prescott, 326. ‡ 1 Le Long, 365.
§ Id. 363. ‖ Id. Ib. ¶ Id. Ib.

him who should not hold him so to be." He professes also chiefly to have followed the translation of Pagnino, which the Ferrara publisher mentions, as above, to have received the high approbation of the court of Rome. All the evidences which can be drawn from the text are in accordance, fully, with his declarations. Brunet* mentions two subsequent editions of this version, bearing the dates of 1586 and 1622. In 1602 Cipriano de Valera published a version at Amsterdam,† principally based on that of De Reyna. Of Valera's work Le Long mentions three or four other editions.‡ No new translation is believed to have been afterwards published until towards the close of the eighteenth century. In the meantime, however, as previously, a multitude of versions of separate books of both Testaments flowed from the press—among which must be included many learned publications by the Spanish Jews; of which, and of the Catholic publications, a detailed account will be found in Le Long, at the places to which we have heretofore referred. Poetry also, in its loftiest walk, was made tributary to revelation. The translations of Fray Luis de Leon from the Psalms and the book of Job, are among the noblest lyrics in the language. The Psalter of Olavide is too, one of the recognized Castilian classics. Not less distinguished is the version of all the poetical books of the Bible by Carvajal, which has been published within the last fifteen years, and has acquired extensive circulation and popularity.

In 1794, the Padre Scio, afterwards bishop of Segovia, published his celebrated translation. By decree of the supreme tribunal of the inquisition,§ in 1782, it had been expressly declared that vernacular versions, made according to the requisitions of the Church, were "in no wise to be understood as prohibited," so that "repeated and copious editions"‖ of Scio's translation were printed and "spread over the whole vast territory of the Spanish monarchy."¶ From this translation Mr. Borrow's edition was taken, as were those which have been printed in this country by the American Bible Society. Mr. Borrow asserts that Scio's translation was never intended for general circulation.* Those who will read the preface of its author, will find that on this point he and our missionary are directly at issue. In 1807 Don Francisco Torres Amat, afterwards bishop of Barcelona, a distinguished theologian and deeply versed in the languages of antiquity, was induced by the government to commence another version; the style of his predecessor having been rendered harsh and unattractive, by his too strict adherence to the literal sense of the text. In 1823 he published the New Testament, a copy of which he forwarded to Rome, receiving in return the acknowledgments and approbation of the Pope, in a letter from Cardinal Somaglia, published in the edition before us. In 1824 the publication of the Old Testament completed his labors. This version is admitted on all hands to be the most correct and elegant in the language. It has left nothing for the taste or learning of future times to supply, and having been prepared and published with the co-operation of all the Bishops of Spain, it furnishes of itself a singular refutation of Mr. Borrow's unfounded asseverations. Bishop Amat expressly declares in his Advertencia, that the charge industriously propagated against the Church, of prohibiting and suppressing the circulation and translation of the Scriptures is "a notorious calumny and falsehood." He avers that he has produced his version under the advice and by the earnest solicitation of the whole government, ecclesiastical and civil, and that he sends it forth "to promote the splendor of religion, the purity of life, and spiritual good of all the faithful." After drawing most favorable augury from the success and extensive circulation of his edition of the New Testament, he publishes a list of near twelve hundred subscribers to the whole work, whose patronage was extended before its publication. Among them will be found all whose names were prominent in the religion, literature and politics of the kingdom. Seven arch-

* 1 Manuel du Libraire, 208.
† Le Long, ubi supra. ‡ 363, 364.
§ Amat, 6. ‖ Id. 7. ¶ Id. p. 1.

* Bible in Spain, p. 85.

bishops, sixteen bishops, with a long line of canons, priors, and parish priests are there, to attest their coincidence with the translator's view and their willingness to further its success. From all these facts then, which we have been able hastily to accumulate, in the absence of those facilities for investigation which a well stored library of Spanish literature could alone supply,—it will be seen that Mr. Borrow's statements are composed of little but the most palpable misrepresentation. It certainly requires a reasonable credulity to imagine that the Spanish Church should, by the hands of its most distinguished prelates, produce version after version of a work which it was, at the same time, anxious to keep "from all mankind, if possible."* Not smaller either, must be the degree of blind faith which could induce a candid man to believe that a nation which had produced the first vernacular translation of the Scriptures, and had continued their publication assiduously for so many centuries, should require the advent of Mr. Borrow to proclaim that those Scriptures were in existence! Let us add the fact too, that, at the time of Amat's publication, ten thousand copies of the New Testament had just been published in Barcelona by a foreign society,† and that a further edition of thirty thousand was in preparation—besides others of which Amat takes notice as already in circulation,‡ and our readers may form some idea of the attempt which Mr. Borrow has made to impose on popular ignorance and the good faith of more enlightened readers, in asserting that his edition of five thousand threw the first "Gospel light" over the sad wilderness of the Peninsula. It is impossible, therefore, that any intelligent Spaniard could have spoken as Galiano and Oliban§ are made to speak when they assert that "the Gospel had always been sedulously kept" from the Spanish people. It is impossible that they could have been ignorant of what we have detailed—just as impossible as that a priest could have mistaken for "the works of Virgil," the Scriptures, of which a portion formed the daily reading of his office, and which he must have held in his hands in the daily sacrifice of the altar. It is highly improbable, moreover, that Mr. Borrow himself could have been ignorant of Amat's translation and its extensive diffusion, and it is certainly impossible that, with such knowledge, he could have put forth the assertions which cover his pages, without a reckless or intentional violation of truth.

Assuming ourselves then, to have proven the emptiness of the pretext set up by Mr. Borrow for his interference with the religion of Spain, in opposition to her laws, it remains to be inquired whether the mode which he adopted for the furtherance of his scheme, was any improvement upon its principles. By way of accommodating himself to the prejudices of a people who proverbially connect the deportment and associations, with the character of a gentleman, he selected, especially, for his companions, on the road and wherever he resided, the very lowest class of Gipsies, smugglers, and thieves. For this he gives a somewhat singular justification:

"Why should I be ashamed of their company when my Master mingled with publicans and thieves?"—*P.* 159.

The Spaniards, however, were "benighted" enough to think that there might, by possibility, be some slight difference between Mr. Borrow and his "Master," and deeming, as we do, that the defence was nothing short of rank blasphemy, they continued to adhere to their ancient and truthful proverb, which determines a man's character by that of his company. Nevertheless, Mr. Borrow persisted in his course and his cant. Supposing that the seeds of the Gospel, like those of the garden-basil,* would spring up the more readily and fruitfully for having been planted with curses, he continued on every occasion to revile the religion of the people whose hospitality he daily enjoyed—to insult their public functionaries—to denounce their government, and in the guise of a saint, with the passport of "an Englishman," insolently to charge down every obstacle of law, custom, and opinion.

* Bible in Spain, 173. † Amat, vi. ‡ Id. 30.
§ Bible in Spain, pp. 64—67.

* Ocimum—supposed by the ancients to have the property mentioned in the text.

We have already given some specimens of the style in which our author harangued the peasantry at Evora. No one, certainly, could have been surprised if they had tossed him in a blanket as high as Sancho Panza, after he had told them that they could not, "by possibility," be Christians—that the Pope was "head minister" of the devil, and that their clergy were his subordinate agents! Mr. Borrow himself is evidently astonished, at the philosophy with which his auditors listened to these amiable and complimentary announcements.* We are persuaded that any such communications, made to a crowd of the same classes in "enlightened England," would have secured to the missionary (we shall not say how justly), the reward bestowed by the elder Mr. Weller on the "shepherd" who persisted in calling him a "wessel of wrath."† The Peninsular peasantry, nevertheless, permitted him to go on his way rejoicing, and he proceeded towards Badajoz without any interruption, save from a disorderly band of Portuguese soldiery, the dangerous off-scourings of civil commotion, whom he thought it prudent and Christian-like to laugh at,‡ and who contributed two bullets, fortunately harmless, as their share of the entertainment. After a somewhat wearisome journey, in the course of which, he expounded, by turns, the truths of the Gospel and the extent of Peninsular obligation to England,§ he reached Badajoz. In that city he formed his first acquaintance with the Zíncali, and after a stay of three weeks proceeded towards Madrid, under convoy of a most notorious Gipsy thief and murderer. At Merida, on his route, he stopped for three days at a Gipsy den, and had some difficulty in escaping the "soft impeachment" of a Gipsy mother who designed to wed him with her fair daughter—but his zeal having overcome his gallantry, he wended his way, without important incident, to the capital.

On arriving at Madrid, Mr. Borrow's first step was to secure the co-operation of Mr. Villiers, the British ambassador. Our readers will be surprised, perhaps, at this new construction of the duties of diplomacy;* but, in such a volume, it is not worth while to wonder at small matters. By the introduction of Mr. Villiers, he had an interview with Mendizabal, then prime minister. That officer, however, did not manifest any very great willingness to further his views, and he consequently receives his portion of charitable insinuation. A short extract from the minister's remarks, will show how kindly the English propagandists were then busying themselves with the salvation of Spain.

"As I was going away he said, 'Yours is not the first application I have had: ever since I have held the reins of government I have been pestered in this manner by English, calling themselves Evangelical Christians, who have of late come flocking over into Spain. Only last week a hunchbacked fellow found his way into my cabinet whilst I was engaged in important business, and told me that Christ was coming."—*P.*59.

The following was the conclusion of the interview:

"*Myself.*—There will be no end to the troubles of this afflicted country until the Gospel have free circulation.

"*Mendizabal.*—I expected that answer, for I have not lived thirteen years in England without forming some acquaintance with the phraseology of you good folks. Now, now, pray go; you see how engaged I am. Come again whenever you please, but let it not be within the next three months." *Id. Ib.*

After this repulse our author waited, with as much patience as so choleric a person could well command, until a ministerial change drew the reins of government from Mendizabal's hands. His successor, Isturitz, was favorable to Mr. Borrow's project, although some difficulty was opposed by an Arragonese Secretary, who presumed to think that the decrees of the council of Trent†

* P. 22.

† "He called me a wessel, Sammy, a wessel of wrath, and all sorts o' names. So my blood being reg'larly up, I first gave him two or three for himself, and then two or three more to hand over to the man with the red nose, and walked off."

‡ P. 36. § P. 39.

* At page 88 it will be seen that Mr. Villiers caused Mr. Borrow's Scriptures to be distributed by all the British consuls! A new consular function, certainly!

† Pp. 63—65.

were of higher authority than "an Englishman's" *ipse dixit.* Notwithstanding this, however, and the opinion of the duke of Rivas, a man of some literary celebrity and a member of the cabinet, who considered our author a "plaguy pestilent fellow"—consent was obtained to print the Scriptures after Mr. Borrow's fashion. In less than a week there occurred the revolution of the Granja, the banishment of the Isturitz ministry, and the elevation of the constitution of 1820. Mr. Borrow then returned to England, to plan his "biblical campaign."

In the fall of the same year, Mr. Borrow returned to Spain. The Carlist war was then in full blast, and the whole nation in terrific commotion.

"The minds of the people had been so engrossed with politics, that they found scarcely any time to think of the welfare of their souls."—*P.* 71.

Nevertheless, Mr. Borrow determined, as far as in him might lie, to embroil them in religion, as extensively as they were troubled in politics. He landed at Cadiz. In that city he inquired how the New Testament would "sell"—but did not receive any satisfactory information from the trade. At Cordova he meets an aged ecclesiastic, formerly an inquisitor, who gives him some singular information.

"'With respect to sorcery,' said I, 'what is your opinion of it? Is there in reality such a crime?"

"'*Que sé io?*' said the old man, shrugging up his shoulders. 'How should I know? *The Church has power, Don Jorge, or at least it had power to punish for any thing real or unreal; and as it was necessary to punish in order to prove that it had the power of punishing, of what consequence whether it punished for sorcery or any other crime?*'"—*P.* 81.

And again—in relation to the Holy Virgin:

"'And, between ourselves, what is your own opinion of the adoration of this same Maria Santissima?'

"'What is my opinion! *Que sé io?*' said the old man, shrugging up his shoulders still higher than on the former occasion; 'but I will tell you: I think, on consideration, that it is quite right and proper; why not? *Let any one pay a visit to my church, and look at her as she stands there,* tan bonita, tan guapita—*so well dressed and so genteel—with such pretty colors, such red and white, and he would scarcely ask me why* Maria Santissima *should not be adored.* Moreover, Don Jorgito mio, this is a Church matter and forms an important part of the Church system."—*Id. Ib.*

We leave it to our readers to decide how far the facts stated are true, and whether, by any possibility, a Spanish clergyman could have been guilty of the absurdity and falsehood which are here attributed to him. It needs but little familiarity with such matters to know that the whole story has the genuine "anti-popery" stamp of pious slander upon it. In three months after his return to Madrid, Mr. Borrow had printed five thousand copies of the New Testament, without consulting the new government. He proceeded by the advice of Mr. Villiers, who promised his protection. His subsequent plan of operations was the following.

"I had determined, after depositing a certain number of copies in the shops of the booksellers of Madrid, to ride forth, Testament in hand, and endeavor to circulate the word of God amongst the Spaniards, not only of the towns, but of the villages; amongst the children not only of the plains but of the hills and mountains. I intended to visit Old Castile, and to traverse the whole of Galicia and the Asturias; to establish Scripture depôts in the principal towns, and to visit the people in secret and secluded spots; *to talk to them of Christ, to explain to them the nature of his book, and to place that book in the hands of those whom I should deem capable of deriving benefit from it.* I was aware that such a journey would be attended with considerable danger, and very possibly the fate of St. Stephen might overtake me; but does a man deserve the name of a follower of Christ who would shrink from danger of any kind in the cause of Him whom he calls his Master? 'He who loses his life for my sake shall find it,' are words which the Lord himself uttered. *These words were fraught with consolation to me, as they doubtless are to every one engaged in propagating the gospel in sincerity*

of heart, in savage and barbarian lands."—*P.* 85.

It might be inferred from this precious piece of devotion that Mr. Borrow was going to sow the Scriptures, broadcast, "without money and without price," among the barbarians and savages about him. No such thing. Wherever he bent his steps—over mountain and valley—in town and country—the pass words of his mission were "buy and sell."* Where the market was good, the people were "intelligent" and the country was agreeable. Where there were no purchasers, the people were "brutal, stupid and uncivil."† Where there was no money the Scriptures were bartered for provisions.

"It very frequently occurred that the poor laborers in the neighborhood, being eager to obtain Testaments, *and having no money to offer us in exchange*, brought various articles to our habitation as equivalents; for example, *rabbits, fruit, and barley, and I made a point never to disappoint them, as such articles were of utility either for our own consumption or that of the horses.*"—*P.* 180.

In another place, where coin was very scarce, he observes: "However we *managed to dispose of a few copies, in exchange for barley or refreshments.*" (*P.* 187.) Except in two or three extraordinary cases, no instance will be found, throughout the history, in which the hero of this singular, pecuniary apostolate, allowed a volume to pass from his hands, without a corresponding valuable consideration. On the contrary there is no scarcity of incidents such as the following.

"An old peasant is reading in the portico. Eighty-four years have passed over his head, and he is almost entirely deaf; nevertheless, he is reading aloud the second of Matthew: *three days since he bespoke a Testament, but not being able to raise the money, he has not redeemed it until the present moment. He has just brought thirty farthings.* As I survey the silvery hair which overshadows his sunburnt countenance, the words of the song occurred to me, '*Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation.*'"—*P.* 180.

We do not know what others may think—but it seems to us, that true charity would have returned to the poor old man his farthing pittance, and said nothing at all about the poetry. We must say that there is something rather incongruous to our mind, in the idea of converting a nation at "thirty farthings" per head. Such may be, for aught we know, the orthodox notion of an apostle's duties in the nineteenth century. They were understood differently, we are inclined to think, when the Gospels were written—but this is the age of improvement.

After his pilgrimage to the northern provinces was over, Mr. Borrow returned, in the fall of 1837, to Madrid, where he established his office and put up the sign, which gave rise to the "Batuschca" apostrophe, quoted in the commencement of this article. In a little trip to Toledo, he found a bookseller, who fell into his views and assured him that "between them, they would make the clergy shake." On his return to the capital, he published his translations of the Gospel of St. Luke, in the Basque and Gipsy tongues; but his course was destined to a somewhat serious interruption. It will be remembered, that he had published his edition of the Testament, and had opened his shop for its sale, without consulting the new government, but relying merely on his ambassador's promise of protection. The Count Ofalia was now minister, and having given no assent to Mr. Borrow's movements, he permitted the fundamental law of the kingdom to have its course. Early in 1838, our missionary received peremptory commands to stop his sales. Mr. Villiers presuming, of course, on the right of a British minister to settle the municipal regulations of the country to which he might be sent "had various interviews with Ofalia on the subject, and in these he expressed to him his sense of the *injustice and tyranny* which had been practised in this instance towards *his countryman.*"—*P.* 160.

All this, however, was unavailing. Ofalia could see no injustice or tyranny, in exe-

* Vide pp. 73, 93, 95, 111, 153, 173, 187, 188, et passim.

† P. 101. ‡ P. 154.

cuting the laws he was sworn to enforce. Besides, Mr. Villiers was not at that time in favor. He had been dabbling in the making of cabinets, as well as the diffusion of Bibles.

"Unfortunately at this time he had not much influence, *having opposed with all his might the entrance of the moderado ministry to power, and the nomination of Ofalia to the presidency of the cabinet.*"—*P.* 159.

Mr. Borrow nevertheless, insisted upon continuing his sales, whether the Spanish government would consent or not. Naturally enough, therefore, the law was compelled to enforce the obedience which would not be peaceably yielded. Mr. Borrow was arrested; yet, in order to vilify, as much as possible, the ministers of the religion against which he was crusading, he would have his readers believe, that this natural result of the operation of all laws, was brought about by the clergy. They thought there was magic on foot!

"'Sorcery!' said one bishop. 'There is more in this than we can dive into,' exclaimed a second. 'He will convert all Spain by means of the Gipsy language,' cried a third."—*P.* 160.

Mr. Borrow, however took the imprisonment all in good part. It was rather a favor than otherwise. He wished to have a chance of preaching a little, as well as learning the robber language.

"I rather rejoiced then in the opportunity which was now about to present itself of entering the prison, *not in the character of a visitor for an hour, but as a martyr, and as one suffering in the holy cause of religion.*"—*P.* 161.

His kind landlady was in great dread for him.

"'Be under no apprehensions, good Maria,' said I; '*you forget that I am an Englishman, and so it seems does the corregidor.* Whenever he catches me, depend upon it, he will be glad enough to let me go.'"—*P.* 162.

Mr. Villiers remonstrated with the Corregidor; but all in vain. That functionary persisted in sending even "an Englishman" to jail. Accordingly, Mr. Borrow was safely deposited in prison, in the buildings formerly occupied by the Inquisition. This last fact serves as an introductory to another apostrophe to "Batuschca." On the very night of his incarceration, he was visited by Mr. Southern, the British secretary of legation. The following account of their interview, proves beyond reasonable question, that the whole affair was a disgraceful diplomatic contrivance on the part of the British minister, to secure for himself the influence he had lost, by his insolent interference with the creation of the Spanish cabinet. Mr. Borrow it seems, had no scruple to aid in the enterprise—throwing his weight as a Gospel agent, into the scales of a base intrigue, by which the government of a distracted nation was to be embarrassed, and confusion, worse confounded, scattered through her despairing councils.

"He then informed me that Sir George had already sent in an official note to Ofalia, demanding redress for such a wanton outrage on the person of a British subject. 'You must remain in prison,' said he, 'to-night, but depend upon it that *to-morrow, if you are disposed, you may quit in triumph.*' '*I am by no means disposed for any such thing,*' I replied. 'They have put me in prison for their pleasure, and I intend to remain here for my own.' 'If the confinement is not irksome to you,' said Mr. Southern, 'I think, indeed, it will be *your wisest plan; the government have committed themselves sadly with regard to you; and, to speak plainly, we are by no means sorry for it. They have on more than one occasion treated ourselves very cavalierly, and we have now, if you continue firm, an excellent opportunity of humbling their insolence.* I will instantly acquaint Sir George with your determination, and you shall hear from us early on the morrow.' He then bade me farewell; and flinging myself on my bed, I was soon asleep in the prison of Madrid.'"—*P.* 164.

In prison then, our "martyr" continued for three weeks, "suffering for the holy cause of religion!" On the second night of his stay, he was visited by a judicial officer, who informed him on the part of the government, that the doors were opened, and he was free. His answer presents a disgusting mixture of insolence and cant. Having previously likened himself to the Saviour, it was a small matter to

stand in St. Paul's shoes—as, afterwards, in those of the prophet Elijah.

"*Myself.*—'But Paul said unto them, they have beaten us openly uncondemned, *being Romans* (q. v. d. Englishmen), and have cast us into prison; and now do they thrust us out privily? Nay, verily: but *let them come themselves and fetch us out.*'

"I then bowed to the juez, who shrugged his shoulders and took snuff. On leaving the apartment I turned to the alcayde, who stood at the door: 'Take notice,' said I, 'that I will not quit this prison *till I have received full satisfaction for being sent hither uncondemned. You may expel me, if you please, but any attempt to do so shall be resisted with all the bodily strength of which I am possessed.*"—*P.* 165.

He prevailed. The Spanish government were too weak to risk a quarrel with England. They were forced to say that Mr. Borrow had been improvidently imprisoned, and thus the minister of a mighty and professedly philanthropic people, had the satisfaction of safely insulting a nation, whose broken energies, he knew, precluded effectual resentment. What shall we say of a professing follower of the meek and humble Jesus, who, for personal pride, and a small ambition, would have embroiled two nations—who, with the book of God in his hand, and its words on his lips, went abroad scattering malice and all uncharitableness?

Upon his release, Mr. Borrow visited the archbishop of Toledo, the primate of Spain. He announces himself thus—"I am he whom the Manolos of Madrid call Don Jorgito el Ingles; I am just come out of prison, *whither I was sent for circulating my Lord's Gospel in this kingdom of Spain.*"—*P.* 174.

The archbishop of course gave him no encouragement, no doubt presuming upon his own capability of governing, without Mr. Borrow's assistance, the Church committed to his care. His interview with Ofalia had a similar result. The minister informed him that he must put a stop to his business. "I shall make the attempt, however," was Mr. Borrow's reply. Accordingly, he consulted his landlady, and the following were his conclusions in defiance of Ofalia.

"'It is useless tarrying,' said I; 'nothing, however, can be done in Madrid. I cannot sell the work at the despacho, and I have just received intelligence that all the copies exposed for sale in the libraries in the different parts of Spain which I visited, have been sequestrated by order of the government. My resolution is taken: I shall mount my horses, which are neighing in the stable, and betake myself to the villages and plains of dusty Spain. *Al campo, al campo: 'Ride forth because of the word of righteousness,* and thy right hand shall show thee terrible things.' I will ride forth, Maria.'"—*P.* 175.

Forth he rode, and the remainder of the book consists of the terrible things which his right hand showed unto him. We do not see, however, that they are at all more terrible than what we have already referred to. After a small journey through the centre, and to the south of Spain, he was taken ill and returned to England.

Towards the close of 1838, Mr. Borrow again returned to the Peninsula. In the neighborhood of Madrid, he scattered a good many copies of his Testament, and we suppose preached his doctrines. Soon, however, "Providence, which had hitherto so remarkably favored us in these rural excursions, now withdrew from us its support, and brought them to a sudden termination; for in whatever place the sacred writings were offered for sale, they were forthwith seized by persons who appeared to be upon the watch; which events compelled me to alter my intention of proceeding to Talavera and to return forthwith to Madrid."—*P.* 190.

He then turned his attention to the capital, where he says, he circulated thirteen hundred Testaments—a small supply one would think, for a population of two hundred thousand! However, our author informs us, that with this illumination it was "dark Madrid" no longer! It must be confessed that if every thing asserted were true, which we have shown to be false, in regard to the spiritual midnight of the Peninsula, it required a very moderate light to remove an awful darkness. The reason, however, of this limited allowance, will speak for itself.

"By the middle of April I had sold as many Testaments as I thought Madrid would bear: I therefore called in my people, for *I was afraid to overstock the market, and to bring the book into contempt by making it too common.*"—*P.* 144.

We have no doubt ourselves, that the sacred volume, is very frequently brought into contempt by being made too common. We had not expected nevertheless, to hear such a confession from one who lived by its diffusion, and who scrupled not to retail it to Gipsies, who used it as he knew, and says, for a talisman on their expeditions of plunder. We shall conclude our notice of his life in Madrid, by an extract from his conversation with the Corregidor, who again summoned him before his tribunal. It will serve as a fair specimen of his mode of dealing with the constituted authorities.

"If I have obeyed your summons, it was *simply because I had a curiosity to know what you wanted with me, and for no other motive whatever.* As for imprisoning me, I beg leave to assure you, that you have my full consent to do so; *the most polite society in Madrid is to be found in the prison,* and as I am at present compiling a vocabulary of the language of the Madrilenian thieves, I should have in being imprisoned, an excellent opportunity of completing it. There is much to be learnt even in the prison, for, as the Gipsies say, 'The dog that trots about finds a bone.'"—*P.* 194.

Such an address, to any respectable tribunal in this country or in England, would have given our missionary the law of attachment for contempt, as a subject of meditation. The dog would have found that bone.

From Madrid, Mr. Borrow passed to Seville, without more than his usual incidents of travel, except some information which he acquired in the latter city, "respecting the very different manner in which the Protestants and Catholics keep the sabbath; *the former being in their own houses reading good books, and the latter abroad in the bull-ring, seeing the wild bulls tear out the gory bowels of the poor horses.*—*P.* 201."

The conclusion from this is incontrovertible, that bull-fighting is a part of Catholic doctrine! At any rate, the inference approaches very near to demonstration! From Seville to Cadiz he takes the Guadalquivir steamer. Even in steam, he finds the seeds of doctrine. We will put the annexed passage against any other in the language for absurdity.

"Much has been said of the utility of steam in spreading abroad civilization, and I think justly. When the *first steam vessels were seen on the Guadalquivir, about ten years ago,* the Sevillians ran to the banks of the river, crying '*sorcery, sorcery,*' which idea was not a little favored by the speculation being an English one, and the boats, which were English built, *being provided with English engineers, as, indeed, they still are; no Spaniard having been found capable of understanding the machinery.* They soon, however, became accustomed to them, and the boats are in general crowded with passengers. *Fanatic and vain* as the Sevillians still are, and *bigoted* as they remain to their own customs, they know that *good, in one instance at least, can proceed from a foreign land, and that land a land of heretics;* inveterate prejudice has been shaken, and we will hope that this is *the dawn of their civilization.*"—*P.* 205.

Such paragraphs ever and anon recurring, almost create a doubt of the *mens sana* in our author, or, at least, impress us with a deep sense of his abiding confidence in the fatuity of the public. Not one man in Spain, capable of acting as engineer of a steam-boat! Shade of Blasco Garay, inventor of the art,* can it have come to this!

From Cadiz, Mr. Borrow departed for Gibraltar, where all the pent-up enthusiasm of his character bursts into expression. Every thing in nature is grand, in man admirable. Every object is "in the nicest English order." The common soldiery, "the rural sons of old England" are superior to all others. The officers, in appearance and manners, "bear the palm from others of the same class over the world." Not being able, of course, to hear

* For an account of Garay's successful experiment in the harbor of Barcelona, with his steam vessel of two hundred tons burthen, in 1543, before Charles V and his court.—Vide 1 Year in Spain, 46. 1 Narvarrete Col. xxvii.

an oath or abusive expression from any of these interesting models of humanity, he is awfully shocked at a cross-fire of hard words from some Genoese mariners. In the simplicity of his heart, the good man exclaims, "Oh the infirmities of human nature!"—adding the question, which we are afraid he will not soon be able personally to answer—"When will man learn to be truly Christian?" Among the other foreign anomalies which break the harmony and beauty of his visions at Gibraltar, our author meets a young American, who informs him that it is his habit to "flog half a dozen niggers, before breakfast, merely for exercise." This valuable fact, Mr. B. shrewdly suspects to have been communicated, "more from fun than malice." His American friend is a deist—and here, to our amazement, all Mr. Borrow's propagandism suddenly deserts him. He has no desire to make Christians of any but the Spaniards! The infidels may be left in their folly—but God forbid there should be any toleration for "Popery." Accordingly we have no account of our missionary's having informed the Carolinian that he was in any way related to or connected with Beelzebub or his agents—none, of his having "vended" him a testament, or "managed to dispose" of one to him, for "barley and refreshments!" Here we have the reasons in full:

"As *the believer has no carnal arguments to address to carnal reason* upon this subject, I thought it best to avoid disputation, which I felt sure would lead to no profitable result. *Faith is the free gift of God,* and I do not believe that ever yet was an infidel converted by means of after-dinner polemics."—*P.* 219.

How singular that the truths of this paragraph should not have occurred to Mr. Borrow at an earlier stage of his journey! How strange that faith should be the free gift of God, only to save the unbeliever from after-dinner polemics! A famous conclusion, this, to the narrative of four or five years' unremitting effort to force upon a nation, in spite of its laws, and in defiance of its government and opinions, that faith which no man can force, and which, at last, is discovered to be the free gift of his Maker! There were no "carnal arguments" for the infidel—but there was "fool" and "savage," and "barbarian," and "blind slave," and "idolater," for the "bigoted papist." To him, neither faith nor the testament was a free gift. The one was to be swallowed on the authority of "an Englishman"—the other was only to be had for "thirty farthings," or "rabbits and fruit." Apostolates are these indeed, and this is Christianity! "When," it is our turn to ask, "will man learn to be truly Christian?" When will he forget his own petty vanities—his pride of opinion—his lust of proselytism? When will he cease to mistake a blind propagandism for sanctity, and the lip-service of the Gospel for that heart-warm charity, without which all is hollowness and farce? Will man never learn that impiety is at its height, when he —worm that he is—pretends to cast out in wrath, the neighbor, with whose frailties even Omnipotence can bear?

If any thing further were needed to establish, on a permanent basis, Mr. Borrow's reputation for humble, loving faith—it would be found in the following "part of a broken prayer for his native land, which, after his usual thanksgiving, he breathed to the Almighty, one Sunday night at Gibraltar."

"O England! long, long may it be ere the *sun of thy glory sink* beneath the wave of darkness? Though gloomy and portentous clouds are now gathering rapidly around thee, still, still may it please the Almighty to disperse them, and to grant thee a futurity longer in duration and still brighter in renown than thy past! Or if thy doom be at hand, may that doom be *a noble one, and worthy of her who has been styled the Old Queen of the waters! May thou sink, if thou dost sink, amidst blood and flame, with a mighty noise, causing more than one nation to participate in thy downfall.* Of all fates, may it please the Lord to preserve thee from a disgraceful and a slow decay; becoming, ere extinct, a scorn and a mockery for those self-same foes who now, though they envy and abhor thee, *still fear thee, nay, even against their will, honor and respect thee,*" &c.—*P.* 210.

We trust that Mr. Borrow is mistaken—that this extraordinary production was a freak of his rhetoric—not an aspiration of his soul! If he did, in reality, presume to mingle apostrophes to the "old Queen" with petitions to his God—if he did, in truth, pray to the Father of mercies, for "blood and flame with a mighty noise," and for the "downfall" of nations—then, indeed, the Koran is the book of his spirit, and Mahomet is the prophet for his adoration! We leave him embarked for Africa. May the breezes speed him to congenial shores!

We have already gone so far in discussing the merits of this volume, that we must leave untouched a host of minor matters which we had marked for observation. We had designed by a few specimens, to illustrate our author's egotism—his ostentatious display of his accomplishments as a linguist—to refer to his eye of fire, which now stems the fierce onset of a furious animal*—now terrifies an Alguazil†—his personal appearance "six foot two, without his shoes,"‡ together with the "most remarkable physiognomy" which kindled the ecstasy of Baron Taylor, at meeting his "cherished and most respectable Borrow."§ We had intended still further to expose his heartless and most deplorable cant, and to cite instances of his uncharitableness more glaring, if possible, than those already given. Our limits, however, preclude the execution of this design, and we refer our readers confidently to the volume itself, satisfied that they will find on almost every page, something which will shock their sense of propriety, or run counter to their knowledge of facts. With a few words of general remark we shall leave the book in their hands.

For several years, there has been an ardent and anxious contest at Madrid, between the French and English governments, for the supremacy of influence in the Peninsula. As a matter of consequence, the variations of the political barometer have caused material changes of opinion in France and Britain, as to the merits of the Spanish nation. The people have gone through all the gradations from heroes to barbarians, and the country has ranged between Paradise and Pandemonium, according to the interests and feelings of the parties, from whose pencil the portraiture may have come. At present it seems, by a critique on Borrow in the last Edinburg Review, that the "King Cambysses vein" is ruling in England, at least among the Whig party, to which we infer that Mr. Borrow belongs. It is the fashion, in that quarter, to say all the ill of Spain that can be dreamed of. Her condition—prostrate though reviving—gives ample scope to realize the merciful heroism of the Castilian proverb—*a Moro muerto, gran lanzada*—a brave thrust at a dead Moor! The article of the London Quarterly manifests a different spirit among the Tory councils, but gives token, nevertheless, by the tenor of its commentary on Mr. Borrow's religious movements, that candor and partisanship are born enemies. There is something in the developments of "The Bible in Spain," which compels us to believe that the attempted diffusion of "gospel privileges," covered deep political design under the cloak of religion, as the garlands of sacrifice were made to conceal the sword of Harmodius. The opposition of Mr. Villiers to the elevation of the moderado ministry and of Count Ofalia—the employment of his consular agents in the extraordinary duty of circulating Bibles—the combination of Mr. Borrow with his ambassador to endure imprisonment, in order that the legation might "humble" the Spanish cabinet—taken in connexion with Mr. Borrow's continual discourses to the people, on the happiness, freedom, greatness and glory of Protestant England, and the fact, that wherever his cause was embraced, it was "down with superstition!—long live England—long live the Gospel!"*—all these things, we say, are pregnant with evidence that the whole scheme was planned and executed, in order to strengthen the prestige of Great Britian. Prima facie, the union of diplomacy and missions is of itself sufficient proof, to show that politics had made an instrument of religion. But when

* P. 33. † P. 161. ‡ P. 58. § Pp. 73, 74.

* P. 183.

we add, on the best authority,* that the downfall of Toreno and elevation of Mendizabal, the overthrow of Isturitz, the revolution of the Granja, so pathetically discoursed on by Mr. Borrow, together with many of the other revolutions which have cursed the Peninsula with continual change, were instigated and abetted by the intrigues of Britain, it will be conceded that the mingling of state policy with the Bible cause, is no great matter of surprise! Hence then, the indignation of Mr. Villiers at the "tyranny and injustice" of Ofalia, in causing the missionary's shop to be closed; hence the wrath of Mr. Borrow himself, and his shaking off the dust of his shoes at the misguided land, which held him as no prophet; hence, finally, his denunciation of the Church and the system, which would not lay down their faith and their laws in obedience to his dictation, in order that the introduction of the religion of Britain might pave the way for those other blessings, which that mighty, but unscrupulous nation has always in store, for those countries whose destiny she controls.

Of the Spanish clergy, whom Mr. Borrow so unsparingly visits with opprobrium, it is needful to say but little. Every man familiar with Castilian literature, must know that they are now, as they have ever been in its first ranks. The names of Amat, Reinoso, Lista and Gallego, prominent in the letters of the day, recall the memory of Lope de Vega, Calderon, Herrera, Leon, Rioja and Valbuena, sons of the Muses and of immortality. In graver learning, in history, criticism and philosophy, Mariana, Masdeu, Andres, Florez, Feyjoo, Bayer and Marina, with crowds of their ecclesiastical brethren, have become recognized as classics.† To the devotion and energy of the clergy, are due the monuments of charity, which are scattered without stint throughout the Peninsula.‡ To their wisdom and liberality, European civilization is indebted for those first steps towards an enlightened polity, which have won from Mr. Guizot§ for the clergy of the councils of Toledo, the title of "philosophers of the age." To a Spanish priest, humanity owes the invention of the system of instruction for the deaf and dumb,* which now scatters so many blessings through all the civilized world. The Journals of the Cortes of 1812 and the debates of those of 1820, &c., bear living testimony to the eloquence, learning and taste of the clergy, not less than their devotion to the principles of rational liberty. An English historian† of reputation, does not scruple to confess that the secular priests of Spain, (and there were none other during Mr. Borrow's visit) will sustain, honorably, a comparison with the clergy of the established Church of England. Mr. Borrow himself, with strange inconsistency, admits of the Jesuits, "brutalized" as they are by "Popery"—"that there are no people in the world better qualified, upon the whole, to be intrusted with the education of youth. Their moral system and discipline are truly admirable. Their pupils, in after life, are seldom vicious and licentious characters, and are in general men of learning, science, and possessed of every elegant accomplishment." —*P.* 31.

And to crown the whole, Mr. Villiers, now Lord Clarendon, declared in the house of lords in 1839,‡ that during his embassy, he had heard in the Cortes of Spain, "from the lips of Catholic prelates in that assembly, sentiments of Christian charity, as pure, and dictated by as entire a spirit of toleration, as he had ever heard in their lordship's house." Upon such facts and opinions then, we think that we may safely rest the vindication of the Spanish church, leaving our readers to extend to Mr. Borrow that charity which he is so unwilling to practise towards his neighbors.

The effect of the "Bible in Spain," as a whole, is to impute to the Spanish people in general, a degradation, lower in proportion, if possible, than that which is ascribed to their clergy. We speak of the book in the main, notwithstanding the semi-laudatory bearing of detached passages. The

* Revista de Madrid, Tom. 3. p. 306.
† Rev. de Madrid, vol. 2, p. 244.
‡ 1 year in Spain, p. 180. § Hist. Civil, 77.

* 1 year in Spain, 180. 4 Feyjoo Cart. 7.
† Hist. Spain, Cab. Cycl. vol. 5, p. 258.
‡ Littell's Museum, vol. 7, p. 509.

author, however, has selected a singular mode of securing our confidence for his views of national character. He contumeliously declares that he avoided acquaintance with the nobility and upper classes,* and he proves abundantly by his adventures, that he was in no way more particular as to the morals of his associates, than their rank. Peasants, thieves and rabble, therefore, constitute the whole circle, of whose character he could speak from knowledge. Out of such limits then, he is beyond his depth, and a few casual exceptions, do not weaken the force of the fact. But even as to those of whom he might be supposed to know something, his deductions are ever at variance with his facts. "The Spaniard is ignorant of course,"† and "Batuschca" is to blame for it, yet, strange to say, Mr. Borrow finds schoolmasters and scholars in the meanest hamlets among the hills, and all the poor peasantry, young and old, who become his customers, are able to read his books before his eyes!‡ Without their possession of that degree of education, Mr. Borrow's mission would have been an absurdity, and perhaps, to this, we owe the mention of the fact. Spain, again is "the chosen land of the two fiends, assassination and plunder"§—nevertheless, in spite of tales of horror which he hears from others, and which lose no awfulness in his repetition, he never once, with the law silent amid civil discord, finds the pistol of the highwayman at his breast. He says that "Spain is not a fanatic country,"‖ and that her bigotry is the creation of Roman influence, yet he sets up for a martyr to Spanish fanaticism, proclaiming in the same breath that "the club of Batuschca has degenerated into a crutch,"¶ and that Rome has influence no longer! He admits that "the Spaniards are to a certain extent, a highminded and great people,"** yet he asserts, in his former work, that they have no conception of any springs of action, but "interest or villainy,"†† and he informs the Corregidor, in the present volume, that "the most polite society of Madrid is in the person."* These and an hundred similar instances which might be cited, display the shameless recklessness with which Mr. Borrow has thrown himself into the arms of the prejudices to which he panders. Beyond all doubt unsuccessful in his mission, obviously no niggardly steward of the means of his employers, he has felt bound to balance the account in some way; and accordingly he strives to swell the value of his services by the inflation of his story, and to compensate for the paucity of his conversions by the fury of his denunciation. Sorry are we to say he is an adept in his trade. The sale of the work both at home and here, proves how many there are, to whom, next to the making of a proselyte, the abuse of a "Papist" is most dear. Fortunately we have the authority of Lord Clarendon upon some of the points in dispute. "How," said his lordship, in his speech in the house of lords above referred to, "how had the Spaniards used the liberty which they had gained? . . . . . They were fully alive to the blessings of a representative government. . . . . All classes of men were represented in the Cortes; and *all* the public business was discussed there *in a manner that would have done no discredit to their lordships' house.* . . . . . He had seen the government met there by a vigorous opposition, such as there ought to be in the representative assembly of a free country; and on the other hand, he had also seen that opposition, in the season of danger, rally around the government, as one man, in defence of the constitution and of the national interests. For these reasons it was that he expressed his conviction that *the Spaniards were imbued with that spirit of constitutional freedom, which qualified them to exercise the powers, exercised by them in a representative government.*" If these things be just, and Mr. Borrow, at least, cannot gainsay them, they lose no force from having been uttered before the late change in the tone of the Whig organs. If they put to shame our author's unmanly libels upon a noble though unfortunate people, it certainly is no fault of theirs or ours. If

* Pp. 9, 61.
† P. 61.
‡ Pp. 180, 182, 187, et passim.
§ P. 100.
‖ P. 10.
¶ P. 163.
** P. 10.
†† See ante, 262 of this Magazine.

* P. 192.

they be true, as who shall doubt—then "debased and brutalized," "savage and barbarian" Spain—"a pagan among the pagans"—"the country of error" and "benighted" ignorance, has an issue made up before posterity, from the dilemma whereof Mr. Borrow cannot escape. Criminal ignorance is his one alternative—wilful misrepresentation the other. Let his choice be as it may, the event must redound most wofully to his disparagement, as a gentleman, an author, and a Christian.

ARCHBISHOP CARROLL.

Biographical Sketch of the Most Rev. John Carroll, first archbishop of Baltimore. Edited by John Carroll Brent, Esq. 12mo. pp. 321. Baltimore: Murphy, 1842.

THE memory of men who have adorned high stations by their genius and virtues becomes a species of property in which posterity has a large and important interest. Like the precious fragments of ancient painters and sculptors, their works endure as specimens for our admiration, models for our imitation, and subjects for our profound study; and he who devotes his labors to the perpetuation of a truly great man's fame, lays his own and after generations under a heavy debt of gratitude. In this view we regard the publication of the volume before us as imposing upon the public in general and the Catholics of this country in an especial manner, a lasting obligation to its author. A biography of the Most Rev. John Carroll, first archbishop of Baltimore, had been long and loudly asked for, by the American Catholic community. Proud of his merits, we were anxious to see them spread before the world as something most pleasant to contemplate, and as relieving us from a debt long due and unpaid. To have been the first, therefore, to essay to rescue the name of our distinguished hierarch from the fading memories and musty records of a race now nearly extinct, is an enviable honor, and a reward of itself sufficient to compensate for the toil it cost.

The more prominent traits of our archbishop's life are set forth in the work before us in a manner to interest and instruct the reader; and yet there are many important omissions in it, occasioned, not by any want of industry in the author, but by the impossibility of obtaining timely access to official records. The volume has the modest cognomen of "Biographical Sketch," and the author no doubt hopes to see his work followed up by a more detailed and circumstantial memoir of the life and writings of the Most Rev. John Carroll. In that hope we unite with him, but shall in the meantime cherish his work as a precious boon, that has greatly enlightened us, in all the leading characteristics of a brilliant and virtuous career from its earliest dawn to its happy termination.

After acquainting us with the country of his birth, which as Marylanders we are proud to claim, in common with him and with his ancestry, which was eminently distinguished in the early annals of our colony, the author introduces us to the embryo archbishop in 1747, at the age of twelve, at a grammar school at Bohemia manor, on the Eastern Shore of Maryland. There he is represented to us as remarkable for talent and docility, and as giving evidence of those interesting qualities which were so necessary for the part he was to enact in after life. Though a century has nearly elapsed since our prelate's initiation into this grammar school, its walls still stand, as also the very bench on which he sat, and both are shown and venerated in the vicinity as precious relics of his boyhood. From this school young Carroll was removed after a very short time, and sent across the Atlantic to the Jesuit college of St. Omer's. It was at this last institution that his early promise of piety and erudition began to be more fully developed, and as he advanced

to maturity, led him to embrace the study of theology, and the profession of the priesthood. Such a step was of itself indicative of that bold and lofty spirit that characterized his after life, and showed him to us in the first years of his manhood as determined to encounter the most bitter toils for the advancement of his holy religion. For we must remember that to devote one's self to the ministry of the Catholic religion in this colony, in the days of its Protestant ascendancy, was a self-immolation but little short of martyrdom itself; and required a courage and resolution much stronger than would be necessary for the exercise of the same pious functions in our peaceful age. To be convinced of this we need only glance at the condition of our Catholic ancestors in those far-back days that dawned on the ecclesiastical career of our venerable hierarch. The colony of Maryland, although remarkable in those times among the British dependencies, for refinement, intelligence, and polished hospitality, was nevertheless a most cruel and resentful step-dame to her Catholic subjects. The journal of the house of delegates as far back as 1697 is disgraced by the following specimen of its regard for "Popish priests."

"*Lower House, March,* 1697.—A letter to his excellency the governor, written by a minister of the Church of England, giving an account of the presumptions of Popish priests, in Charles county, in visiting dying and phrantic persons, and endeavoring to make proselytes of them, and also administering the sacraments to them in such dying and phrantic condition, was read.

"Whereupon put to the question, if a bill shall be drawn up to restraine such their presumptions or not, and carried by the majority of voices in the negative.

"But resolved, *nem. con.*, that his excellency be addressed to issue his proclamation to restraine such their extravagances and presumptions."

"*Resolved,* That the following address be presented to the governor.

"By the house of delegates, March ye 21st, 1697.

"Upon reading a certain letter from a reverend minister of the Church of England which your excellency was pleased to communicate to us, complaining to your excellency, how that *the Popish priests in Charles county do of their own accord, in this violent and raging mortality in that county, make it their business to go up and down the county to persons' houses when dying and phrantick,* and endeavor to seduce and make proselytes of them, and in such condition boldly presume to administer the sacraments to them. We have put it to the vote in this house, if a law should be passed to restraine such their presumptions, and have concluded not to make such law *at present,* but humbly to entreat your excellency that you would be pleased to issue your proclamation to restraine and prohibit such their extravagant and presumptious behaviour."*

The Catholics of this day would ask no higher compliment to the zeal and devotion of their colonial priesthood, than is contained in the above remonstrance. The *sinful extravagance* of the good fathers of those days, consisted of a love for their race which inspired them with the *presumption* of periling their lives in the midst of a raging epidemic, for the consolation of the dying and the salvation of souls. A *presumption* which the Protestants themselves of this century would declare a virtue, and would honor, even in an adversary, with their special commendations.

But it was only during epidemics that the rulers of the colony contented themselves with remonstrances. At all other times they plunged into the most open and wanton persecutions of their Catholic brethren. Whenever a law contemplated some general benefit it was sure to have an amiable saving clause, shutting out from its advantages, negroes, Jews and Popish recusants! When a burden was to be imposed for the support of the colony, the Catholics' shoulders were saddled with a double tax. Even their own churches they required the Catholics to pay for, at double the rate they paid themselves; and, as if this tyranny was not enough for their endurance, after their means had built churches with which their hearts had no sympathy, they were

* Ridgely's Annals of Annapolis.

required to show themselves within them every Sunday. The odious test oaths of England were adopted and revived, which disqualified the Catholics from all political participation in the affairs of the colony. The numerous fines, forfeitures and restrictions with which they were oppressed, reduced many Catholics from affluence to want.

"The personal animosity of the Protestants against the Catholics of Maryland, was at one period carried to such an extent, that, as we are informed, the latter were excluded from all social intercourse with the former,—were not permitted to walk in front of the state house, and were actually obliged to wear swords for their personal protection."*

In the face of all these wrongs, complaints were transmitted to the lord proprietary, setting forth that the Catholics of the colony demeaned themselves in such a manner as to create great alarm and uneasiness, and requesting that they might be subjected to still greater rigors. Governor Sharpe, who administered the affairs of the province with a liberality and independence that did honor to his heart and head, was directed to inquire into the truth of these grievances; and after a most diligent investigation, he assures the lord proprietary that the charges were idle and unfounded and sums up his beautiful and luminous letter, with the following remarks: "The Roman Catholics among us continue to behave as behooves good subjects. And upon the whole, my lord, I must say that if I was asked whether the conduct of the Protestants or the Papists in this province hath been most unexceptionable, since I have had the honor to serve your lordship, I should not hesitate to give an answer in favor of the latter."†

In the midst of these animosities young Carroll resolved to embrace the priesthood, and return to his native country invested with those sacred functions which were to expose him to the reproach and persecutions of his rulers,—to make him a hobgoblin in every dissenter's nursery, and which were so odious to the Protestants that they sought to revive against the priests all the bloody enactments of the Tudors and the Stuarts, and were only restrained by the milder intolerance of Queen Anne. The pious and learned Carroll, like a true soldier of Christ, marched up to these difficulties, resolving to be a comforter to his suffering brethren of the colony, and to share with them in their many and bitter persecutions. He found the Catholics on his return less patient than when he left them. Worn out with the indignities that were heaped upon them, the more influential of the laity had assembled at the call of the venerable Carroll of Carrollton, and resolved to dispose of their property and effects, and remove to the far south west. Their plans were matured and ripe for execution, when the American revolution burst out, and with its bright promises infused fresh life into the broken spirits and exhausted hopes of the persecuted Catholic. The very first fruit of this glorious struggle was an extinction, as if by magic, of all religious animosity, throughout the colonies. And in the "old Maryland line," stood Catholic and Protestant, shoulder to shoulder, in social brotherhood, and purchasing for it with their mingled bravery and blood unfading laurels and imperishable fame.

The arduous warfare to which the revolution gave rise, exhibits to us the venerable Carroll in a new and interesting character. His fervor as a patriot becomes now as remarkable as his zeal as an apostle. From the first outbreak of the American revolution, his heart and judgment were both enlisted in its success. He watched its actors and its progress with the most intense anxiety, encouraged his flock to sustain the cause, and sent forth his prayers and his tears to heaven, for its fortunate issue. His letters, written while the events of the revolution were still fresh in every heart, attest his devotion to his country, and his joy at her prosperity. To the Rev. Charles Plowden, of Stoneyhurst, England, whose British prejudices induced him to give a passing jeer to his old schoolmate, Carroll, upon the then condition of our country, he writes with the courtesy of a high bred gentleman, and the candor of a staunch republican.

* Ridgely's Annals. McMahon's Maryland.
† Annals of Annapolis.

"You have adopted the language of some of the prints on your side of the water, by representing us under imperious leaders and the trammels of France; but alas! our imperious leaders, by whom I suppose you mean the congress, were at all times amenable to our popular assemblies, elected by them every year, often turned out of their seats, and so little envied, that, as their expenses were often unavoidably greater than their profits, it has at all times been a difficult matter to get men disinterested and patriotic enough to accept the charge. And as to the trammels of France, we certainly never have worn her chains but have treated with her as equals, have experienced from her the greatest magnanimity and moderation, and have repaid it with an honorable fidelity to our engagements. By both of us proceeding on these principles, the war has been brought to an issue; with which, if you are pleased, all is well, for we are certainly satisfied."*

Much about the time of the date of this letter, our venerable patriarch presented to the "Father of his country" an address, congratulating him on his elevation to the presidency of our republic, signed by himself on behalf of the Catholic clergy of the United States, and by the most distinguished of his lay brethren on behalf of their body. He speaks of the event with all the enthusiasm of a true republican and an extravagant admirer, and rejoices on Washington's "being called by a unanimous vote to the first station of a country in which that unanimity could not have been obtained, without the previous merit of unexampled services, of eminent wisdom, and unblemished virtue."†

His warm and cordial appreciation of the rare endowments and eminent merits of the illustrious Washington, were further and more feelingly manifested in his touching and beautiful funeral panegyric, delivered in the chapel of St. Peter, on the 22d of February, 1800. Coming from a servant of Christ who loved truth and hated iniquity, from a minister who had no ties of religion in common with the saviour of his country, the following extract must be received as a powerful testimony to the genius and virtues of the immortal Washington. "Whether we consult our own experience, by bringing into comparison with Washington any of our cotemporaries most eminent for their talents, virtues, and services, or whether we search the pages of history to discover in them a character of equal fame, justice and truth will acknowledge that he stands supereminent and unrivalled in the annals of mankind; and that no one before him acting in such a variety of new and arduous situations, bore with him to the grave a reputation as clear from lawless ambition, and as undefiled by injustice or oppression; a reputation neither depressed by indolence, nor weakened by irresolution, nor shadowed by those imperfections which seemed to be essential appendages of human nature till Providence exhibited in Washington this extraordinary phenomenon."*

The panegyric throughout overflows with patriotic piety, and created, at the time of its delivery, a great sensation throughout Baltimore, winning the applause of all who heard or read it. No commentary could be more appropriate than that furnished by the biographer himself, from the pen of a most gifted writer of this day, which shows with what great favor the discourse was received by those who had the happiness to hear it. "We have heard from some of the most intelligent and observant of his auditors, when he delivered his masterly funeral panegyric on Washington, in which he recited the terrors, the encouragements, the distresses, and the glories of the struggle for independence, that he appeared to be laboring under intense emotions correspondent to those topics—to be swayed like the aged minstrel of the poet, with contagious influences, by the varied strains which he uttered." So marked was the love of country in our eminent hierarch that no cotemporary has ever attempted to give in conversation an idea of his life without dwelling with particular emphasis on his extraordinary patriotism. The many beautiful obitu-

* Biographical Sketch, p. 44. † Id. p. 144.

* Biographical Sketch.

aries which his death occasioned all testify to this prominent characteristic of our archbishop's career. "He loved republicanism, and so far preferred his own country, that if ever he could be excited to impatience, or irritated, nothing could have that effect more certainly than the expression of the slightest preference by an American friend, of foreign institutions or measures. He had joined with heart and judgment in the revolution; he retained without abatement of confidence or favor, the cardinal principles and American sympathies and hopes upon which he then acted."

Even in the very dawning of the American revolution, his decided feelings for the cause, combined with his elegant address and great erudition, attracted the notice of the continental congress, and together with Benjamin Franklin, Samuel Chase, and Charles Carroll of Carrollton, he was entrusted with a delicate and hazardous mission to the people of Canada, to procure, if possible, their active co-operation, and, as far as the Rev. Mr. Carroll was concerned, at least their neutrality, during our contest with the mother country. This mission, like that confided to St. Leo the Great, who was sent into Gaul by Valentinian III, to compose the differences between Ætius and Albinus, although unsuccessful, confirmed him in the love and regard of the Catholic clergy and laity of our country. They reasoned of him as did the people of Rome of the great St. Leo, and wisely concluded that a prelate, whose capacity and virtue gained him the confidence and respect of his rulers, so far as to be entrusted with an important embassy, would be eminently fitted by those same qualities to preside over the Catholic Church of this republic. In accordance with these conclusions, so fortunate for the establishment of our infant Church, the Catholic clergy, so soon as the affairs of the nation had settled down in peace and order, solicited his holiness, the Pope, to establish for America, an episcopal see, and recommended as their unanimous choice for that responsible station, their distinguished brother, the Rev. John Carroll. This wise selection, which spread a general joy among the Catholic members of this confederacy, was to our reverend prelate alone, a subject of serious meditation and deep regret. But the very unanimity with which he was chosen was proof of his peculiar fitness for the station, and to use his own language, addressed to Washington, "could not have been obtained without the previous merit of unexampled services, of eminent wisdom, and unblemished virtue."

He thus deplores the choice that had fallen on him in a letter to his intimate and reverend friend, Mr. Charles Plowden. "The event is such as deprives me of all expectation of rest or pleasure henceforward, and fills me with terror with respect to eternity. I am so stunned with the issue of this business that I truly hate the hearing or mention of it; and therefore will only say, that since my brethren, whom in this case I consider as the interpreters of the divine will, say I must obey, I will even do it, if by obeying I shall sacrifice henceforth, every moment of peace and satisfaction." In the true spirit of Christian humility he says, in another letter to the same inestimable friend: "My own knowledge of myself informs me better than a thousand voices to the contrary, that I am entirely unfit for a station in which I can have no hopes of rendering service but through *His help* and continual direction, who has called me to it, when I was doing all in my power to prevent it."

How differently every one else thought we all know, and the joy occasioned by the selection was felt even across the wide Atlantic, and was hailed with delight by many of the Catholic nobility and gentry of England, who had received instructions from the lips of our hierarch, enjoyed his companionship in their continental tour, or learned to estimate his worth in their collegiate days at St. Omer's. His consecration took place in England, and its ceremonies were performed by special invitation at Lulworth castle, the splendid mansion of one of the friends of his early youth, and the hospitable seat of one of the most distinguished, liberal, and exemplary of English Catholics. In the elegant chapel of this munificent friend, his consecration took place. There he was met by the flower of the Catholic nobility and by the associates and

friends of his earlier years, rejoicing to see him once more, and particularly on an occasion of so much interest. But among the many near and dear ones present, he met none with more pleasure than the companion of his boyhood, the constant and confidential friend of his riper years—his esteemed correspondent, Father Charles Plowden. This reverend friend was most appropriately selected to deliver the address which usage and propriety requires on so solemn an occasion. From the pious intimacy which these good and great prelates had so long cultivated, we must conclude that the address was most feeling and sincere. Looking at the vast field which this great father and founder of a new Church was to have for his holy labors, and remembering the friendship so long subsisting between them, the preacher exclaimed, in the fervor of his heart: "Glorious is this day, my brethren, for the Church of God, which sees new nations crowding into her bosom. Glorious for the prelate elect, who goes forth to conquer these nations for Jesus Christ, not by the efforts of human power, but in the might with which those weapons have ever triumphed in this divine warfare. He is not armed with the strength of this world; but he is powerful in piety, powerful in zeal, powerful in evangelical poverty, and firm reliance on the God who sends him. Glorious is this event for his numerous spiritual children, to whom his virtues have long endeared him. Comforting is it to us who have long been connected with him by the virtuous ties of education, profession and friendship."*

The short sojourn of our distinguished prelate in England, which followed his consecration, was sedulously and successfully employed in providing for the wants of his new flock. Many of those apostolical exiles whose peaceful homes had been desecrated and demolished by the demons of the French revolution, had sought an asylum in Protestant England, about the time of Dr. Carroll's consecration in that country. The dispersion of these holy men so disastrous to France and themselves, was to England and America a most auspicious event. Bishop Carroll seeing so favorable an opportunity to strengthen his infant Church lost no time in endeavoring to avail himself of it. He profited by a correspondence with Father Emery, the saintly superior of the Sulpitians, and the great bulwark of the Gallican Church. Through his powerful influence he procured several eminent auxiliaries of that truly apostolical order, to aid him in planting his new Church. Like the Goths of old who received the light of the Gospel through the captive Christians whom they carried into bondage, the Goths of revolutionary France enlarged the sphere of Catholicity in America by the holy exiles whom their barbarity forced into our territories.

To our illustrious pontiff this ecclesiastical reinforcement from the order of St. Sulpice was most important,—not less on account of the great learning and activity, than the exemplary piety of its members, who have continued, from their establishment in Baltimore to this hour, to be the pride of the Catholic, and the admiration of all unprejudiced men.

'Tis true, as we have already intimated, that the services of this eminent body were secured for us at a dear and bitter rate. The pious Carroll, while yet in London, thus writes, in a mingled strain of joy and sorrow, of the important aid he had obtained from Father Emery. "This is a great and auspicious event for our diocess, but it is a melancholy reflection, that we owe so great a blessing to the lamentable catastrophe in France."

His return to his native country, which occurred very soon after the above arrangements were completed, spread universal joy through Catholic America. "At my arrival," says the archbishop in a letter to his friend in England, "as my friends in Baltimore got notice of the ship's being in the bay, I was met by a large body of Catholics at the landing and conducted to our house. On the following Sunday, you may believe, the concourse of all sorts of people to our church was very great, though the day proved unfavorable. Five of my brethren were with me. They, with the trustees, or wardens of the Church, received me, vested

* Biographical Sketch, p. 117.

in my pontificals, at the door, and walked into the church, processionally. After the Asperges, and whilst the *Te Deum* was singing, I was conducted to the foot of the altar, and after it was finished, to the pontifical seat or throne, where I received the obeisance of the clergy and some of the laity, in behalf of the rest, they approaching to kiss the episcopal ring."

Guided by the influence of his wisdom and example, his infant Church advanced rapidly in numbers and importance. There was not in the whole range of the United States when Dr. Carroll first entered it as an humble missionary, a convent for the seclusion of holy women, a college for the instruction of Catholic youth, or a single theological seminary. Yet there sprung up around him as his administration progressed, many seminaries, colleges, and convents, all of which owed much to his encouragement and assistance. His ecclesiastical jurisdiction, stretching from Maine to Florida, oppressed him with heavy responsibilities; yet his watchful and paternal eye was ever turned to the wants of his scattered flock, and to the extent of his slender means he cheerfully supplied their spiritual cravings. The Indians that dwelt on our north eastern frontier had, many years before our archbishop's reign, been converted to the true faith by the pious fathers of the Society of Jesus. For a long time they had been deprived of all spiritual comfort, having no priest to attend to their religious wants. When they learned that the American Catholic Church had an independent organization, they addressed a most edifying petition to its chief, asking for religious assistance. The zealous bishop charmed at the good dispositions manifested by them, responded promptly to their memorial, and gave them the consoling assurance that he would soon send a "black gown" to live with them and direct their spiritual affairs.

His anxious solicitude for the integrity of religion induced our active prelate to call a diocesan synod to provide for the discipline of the Church, and to take such measures as would prevent any "schismatical separation from the centre of unity."

The growth of religion which a few years brought about, together with the multiplying necessities of his flock, appeared to our bishop, active and indefatigable as he was, too onerous for any one pontiff's attention. He applied to Rome for the creation of new bishoprics to relieve him from a part of the burden and responsibility which was daily thickening upon him. The petition of the hierarch and his clergy was favorably received by the sovereign pontiff; and he was so far blessed, ere his holy race was run, as to see four flourishing diocesses formed from his own.

These are some of the very interesting facts portrayed in the work before us. But still we believe that in that part of the author's "Sketch," which has reference to American Church history and which is intimately blended with our archbishop's life, there is a wide hiatus to be filled up. We mention the circumstance rather to lament it, than to impute to the biographer any blame. We know that without any neglect on his part, his means of information were circumscribed. There are many, many facts—deeply interesting to the Catholic—important in our ecclesiastical history—and illustrative of the wisdom and sanctity of our pontiff, yet unnarrated and unfortunately within reach and knowledge of but few among us. Archbishop Carroll's spiritual reign lasted about a quarter of a century; and though perhaps, as prosperous and peaceful as any thing human could well be, it was nevertheless chequered by occasional intervals of trouble and disturbance. He had some turbulent spirits to deal with, some public scandals to rebuke and correct; and though on some occasions he had to proceed with great caution and delicacy, yet such was his firmness and wisdom, that all the disturbances that occurred under his administration were happily and triumphantly suppressed. Many of the details connected with these proceedings we may hope are destined at some future day to be given to the public, that the good may profit by, and all may admire the good sense and great experience of our first archbishop.

Many instances, however, are presented by the author, of the tenacious regard which Dr. Carroll manifested for the civil rights

of his children; many examples of his paternal anxiety for the soundness and integrity of their religious principles, and of the respect which he claimed for episcopal dignity. "Thanks," writes our patriarch, in reply to one of these insidious alarmists, who would have revived the disabilities from which Catholics had just escaped, "thanks to the genuine spirit of Christianity, the United States have banished intolerance from their systems of government, and *many* of them have done the justice to every denomination of Christians, which ought to be done to them in *all*, of placing them on the same footing of citizenship, and conferring an equal right of participation in national privileges, freedom and independence, acquired by the united efforts and cemented with the mingled blood of Protestant and Catholic fellow-citizens. The Jersey state was the first, which, in forming its new constitution, gave the unjust example of reserving to Protestants alone, the prerogatives of government and legislation. At that very time the American army swarmed with Roman Catholic soldiers, and the world would have held them justified had they withdrawn themselves from the defence of a state, which treated them with so much cruelty and injustice, and which they then actually covered from the depredations of the British army. But their patriotism was too disinterested to hearken to the first impulse of even just resentment."

To this pastoral regard for the social happiness of his brethren, was added a still greater solicitude for their spiritual welfare; and when a Rev. Mr. Wharton, who had been a Catholic priest and a college associate of our archbishop, renounced his religion in a published address to the Catholics of Worcester, in England, who had been under his spiritual charge, our venerable hierarch lost no time in warning his people of the dangerous tendencies and gross misrepresentations contained in Mr. Wharton's pamphlet. His pastoral letter on that occasion gave rise to a religious controversy between him and Mr. Wharton, remarkable, as far as our prelate was concerned, for its force and dignity. The "Biographical Sketch" before us, gives us but a few interesting extracts from this celebrated discussion, and only enough to provoke a most impatient longing for so much of it as has been withheld.

Though one of the most approachable of men, the presence of our venerable pontiff always commanded respect and deference; and he expected from all a due regard for his station and his title. He thus replied to an officious alarmist, who, under the signature of "Liberal," took fire at his title of "John, archbishop of Baltimore." "We read of Clement, bishop of Alexandria, Ignatius, bishop of Antioch, and Alexander, bishop of Alexandria. Where lies the greater difficulty which cost 'Liberal' so much time before he could ascertain the person meant by John, archbishop of Baltimore."

The renegade bishop of Autun, Talleyrand, falling into disgrace at one period of the French revolution, sought refuge in America, and Baltimore became the asylum of his few years of banishment. The fame of this prince attracted all eyes to him; he was courted by the wealthy, caressed by the learned, and an object of curiosity to the populace. Carroll was among the few that rejected all fellowship with the recreant pastor of Autun, and this he did, though this famous prince struck as most men were by the majesty of his appearance, expressed a wish to have an interview with him. He would hold no communion with a man who had disgraced his ecclesiastical character, and was rather offended than flattered by his advances.

This is but one of many instances of a loftiness of purpose worthy of the days of an Ambrose or a Gregory. His amiability, however, was not less remarkable than his decision and firmness, and when a pious and most excellent priest in a moment of hastiness addressed him harshly in the presence of a large company, his subdued nature bore the unjust reproof with meekness, and so happy was the effect of his forbearance, that so soon as the sober second thought could return, the noble priest was kneeling at his feet, and publicly soliciting his pardon—the impulse of the man had been succeeded by the impulse of the Christian; and two spirits as high-toned as

were ever implanted in the breast of man, were softened down by the precepts of the Gospel into beautiful examples of meekness and humility.

There was a frankness and purity so palpable in every act of Archbishop Carroll, that no one could mistake or impugn his motives, which always seemed to flow from that charity which has its source in the divinity itself, and which true religion always brings to her votaries. While we have represented our pontiff with all the sober attributes of a good and great man, we must not forget to remark, that he was equally cherished for his social qualities. He had his hours of relaxation and innocent enjoyment in which his conversation and his pleasantries were so agreeable, as to make his society widely courted. And why should he not at times have sought to smile away a social hour? For who can better appreciate than one whose spirit knows no reproach, the poet's assurance "Dulce est desipere in loco?" Yet let it not be imagined, that even in the hour of harmless mirth our righteous pontiff could be made to forget what was due to his omnipresent Maker or his own apostolical character. No,—that interior recollection which holy men so well understand, was always manifested by him, even in his intervals of greatest relaxation. "Sir," said he to an eminent Protestant divine who observed to him a few days before his happy dissolution, that his hopes were now fixed on another world, "Sir, my hopes have been always fixed on the cross of Christ." A very short time before he expired, he made a similar declaration to Father Grassi, who attended him in his last illness.* "Of those things that give me most consolation at the present moment is that I have always been attached to the practice of devotion to the Blessed Virgin Mary; that I have established it among the people under my care, and placed my diocess under her protection."

Thus have we from the lips of our pontiff himself, the assurance that Jesus and Mary were the constant theme of his love and meditations. Well has our holy prelate earned by his virtues all that was said of him in the public journals of his day. "The character of Archbishop Carroll," says one of them, "seemed to be filled up with wonderful care. He viewed the manners of different nations, saw the courts of kings, and the meetings of philosophers, and added the liberality of a true philosopher, and the accomplishments of a gentleman, to the apostolic dignity of his calling. Temptation drew forth the purity of his virtue, and like Shadrack he walked erect in the flame." "No being," says another cotemporaneous journal, "that it has been our lot to admire, ever inspired us with so much reverence as Archbishop Carroll. The configuration of his head, his whole mien bespoke the metropolitic. We cannot easily forget the impression which he made a few years before his death, upon a distinguished literary foreigner, (of Scotland), who conversed with him for half an hour immediately after the celebration of the mass, in his parlor, and had seen the most imposing hierarchs in Great Britain. The visiter seemed on leaving the apartment to be strongly moved, and repeatedly exclaimed 'that is indeed a true archbishop.'" The same eulogist assures us that "he bore his superior faculties and acquirements, his well improved opportunities of information and refinement abroad and at home, his professional rank and his daily honors, we will not say meekly, but so courteously, happily, and unaffectedly, that while his general character restrained in others all propensity to indecorum or presumption, his presence added to every one's complacency, and produced a universal sentiment of earnest kindness towards the truly amiable, and truly exalted companion and instructor."

If to such concurrent admiration and eulogy, we find the saintly Cheverus adding his eloquent voice, we shall know at once how richly they were earned. His pious salutation of Archbishop Carroll addressed to him from the pulpit of St. Peter's church in Baltimore, was said by those who heard it to have been most touching, eloquent, and happy. Modesty prevented the good and learned Cheverus from allowing the address to be published; yet we can all unite in the

* See article "The Rosary," by B. U. Campbell, Esq., p. 310, of this Magazine.

closing apostrophe he is said then to have pronounced; and feeling that Dr. Carroll was indeed the father of the American faithful; the charioteer whom God had set over the car of the American Church, we can say to his departed memory, what Cheverus said in his living presence: "Pater mi, Pater mi, currus Israel et auriga ejus."

If the brilliant reputation of our most reverend archbishop, had been the offspring of worldly ambition or had had its origin in worldly intrigue, or the love of popular applause, his name must long ago have been forgotten as unworthy of his station. But his fame being a consequence and not a cause of his actions, having followed where it was not sought, being but a radiation of his unobtrusive virtues, his charity, his modesty, his dignity, and his erudition, it will heighten with time and become dearer as generation succeeds generation. His toils and his services in the cause of religion, the fruits of his apostolical labors which are yet multiplying around us, will forever embalm his memory in the hearts of American Catholics, and future annals will rank his pious efforts with a Patrick in Ireland, and an Austin in England.

Many remarkable virtues of our venerable archbishop have not been specially set forth in this article, because it is already swelled beyond the limits designed for it. His tender regard for the poor and the afflicted, which might be illustrated by numerous and most affecting examples must on this account be passed over, with the subjoined testimony of a general character furnished by his biographer. "His charities were only bounded by his means, and they fell around him like the dews of heaven hidden and unseen. To those who stood not in need of the comforts of life, he administered the consolation of his counsel. The veil of mourning which hid the tears of the afflicted, covered many a heart not of his own particular flock, which felt that it lost in him an inestimable friend."*

The remains of this great man were followed to their last earthly resting place by as great and orderly a concourse of people as Baltimore had ever before that occasion witnessed together at one time. Business was stopped, schools were closed, and young and old, clergy and laity without distinction of sects mingled in the sorrowing train to pay the last sad tribute to one whom all had loved and esteemed. His death occurred on the 3d of December, 1815, in the year that closed the "late war." Thus it would seem that God rewarded alike the purity of his patriotism and the sanctity of his life. For he was suffered *to live* to rejoice over the glorious termination of our second struggle with England, and to die by a most happy coincidence on the festival day of the most exalted of modern apostles, St. Francis Xavier.

* Biographical Sketch, p. 216.

THE MASS.

BY WILLIAM GEORGE READ, LL. D.

THE following lines were the fruit of an effort to express in verse some of those feelings which crowd on the soul of a Christian who assists, understandingly, at the mystic rite by which the Saviour commanded his apostles to "show forth" the tremendous expiation on Calvary, till his second coming. Short as human language must ever fall of the object, in such attempts, the indulgent comments attracted by a former publication of the little poem, if it may aspire to so high a name, have induced this reprint, in the hope that it may possibly excite the curiosity of some separated brother to investigate the deep meaning of every circumstance connected with what, through want of information, he is, perhaps, accustomed to denounce as senseless "mummery," or soul-destroying idolatry.

It was impossible, in such a form, to exhibit more than a very general outline of the subject. The author's sole endeavor was to throw light on the more prominent points of the divine ceremonial; but he hopes the little that has been done may invite to more profound examination into that most important department of theological science, indicated by the familiar rule, "*lex orandi—lex credendi.*" Those who would follow this suggestion could hardly be referred to a more interesting or instructive work than the "Explanation of the Mass," by the late lamented Bishop England, prefixed to his translation of the Missal, which, it is to be regretted, is nearly out of print.

THE deep-toned bell hath rung its warning peal,
And joyful Christians throng the lofty dome;
Before the sacred signs they reverent kneel;—
Here the Good Shepherd bears his wanderer home;
There the pure Virgin clasps her Infant God,
And there he bleeds on high beneath his Father's rod!

Thy tabernacles, Lord of Hosts! how fair!
For thy bright courts our spirits faint and long;
The wounded heart and wearied flesh may there
Pour to the living God a joyful song.
Yea! to thine altars hath the swallow hung
Her nest—and there the sparrow hides her callow young!*

Now heaves the organ with its tuneful breath,
And plaintive voices wake a solemn strain;
While to the "dulcet symphony," beneath
Moves, with infantile grace, a white-stoled train;
Them following slow, with measured step sublime,
The holy feebleness of age, or manhood's virgin prime.†

Type of our great High Priest he pausing stands,
With many an emblem in his vesture shown;
The robe of purity—subjection's bands—
The yoke of Christ athwart his shoulder thrown—
While the bright cross upon his back displayed
Tells how the priceless debt of fallen man was paid.

Armed with that sign of grace he dares to call,
In humble trust, on God's most holy name;
Then lowly bending, for himself and all
Breathes the sad accents of remorse and shame.
Ye who rejoice repentant man to see
Your prayers in heaven unite to set the sinner free!‡

Lo! to the "holiest place" the priest ascends,
As seen by faith its mystic veil expands;
Before the mercy seat he humbly bends;
The golden censer loads his sacred hands;
Then smokes the incense, curling toward the skies—
So let our prayers, O Lord! before thy throne arise!§

* Psalm lxxxiii.
† Apoc. xiv, 4.
‡ Luke xv, 7. Apoc. v, 8.
§ Psalm cxl, 2.

Now from the sacred founts of truth he draws
  Or consolation, hope, or holy joy;
But in the view of God's infracted laws,
  Loud cries for mercy still our tongues employ—
Till the angelic song proclaims again,
Glory to God on high! and peace to willing men!

We praise, O God! we bless thee, we adore
  Almighty Father!—Sole begotten Son!
O Lamb of God! thy mercy we implore;
  Hear from the right hand of thy Father's throne!
For thou art holy! thou alone art Lord!
  In his own glory with the Paraclete adored!

Then warning all their hearts with him to raise,
  The Priest, like Moses, heavenward lifts his hands;
For health, and peace, and innocence he prays,
  Increase of faith, and light to darkened lands.
Loud peals the echo of the deep "Amen!"
And next is heard the law, from some inspired pen.

The book removed now shows departed sway
  From elder Sanhedrim to Christian fold;
The taper's flame commemorates the day
  When fire-baptized the twelve their message told,—
Lights of the world! "Cleanse, Lord! my lips and soul,
As erst thou didst Isaiah's with a burning coal!"

So prays the priest, devoutly bowing low,
  Ere he presumes the Gospel to proclaim;
Repeating next the symbol, framed to show
  Christ's changeless Church in every age the same;—
In every clime, wherever shines the sun,
"One Shepherd and one fold;"*—"Lord, faith, baptism—one!"†

In secret, now, believers! breathe your prayers!
  Attentive earth! profoundest silence hold!
For now the priest the sacrifice prepares—
  That "offering clean,"‡ by Malachi foretold;
Presenting first, by institute divine,
Thy mystic rite, Melchisedech! in bread and wine.§

The clouding censer yet again he heaves;
  Washed are his hands from every earthly stain;
A brighter glow his kindling faith conceives,
  Till rapt in prayer he joins the seraph's strain!
Thee, Lord of hosts! thrice holy they proclaim;
Hosanna! blessed is He that cometh in thy name!

Now, rescued man! restrain thy struggling breath!
  Ye powers of darkness! bow the trembling knee!
For now the Church "shows forth" her Saviour's death!
  His words are spoken!—God of mercy! see,
Thy Lamb lies slain in mystic sacrifice!
While angels prostrate fall—archangels veil their eyes!

* John x, 16. † Ephes. iv, 5. ‡ Malachi i, 11.
§ Genesis xiv, 18. Psalm cix, 4. Hebrews v, 6, 7.

Now may we call thee "Father," free from fear;
Thy kingdom come! hallowed be thy name!
Thy will be done by feeble mortals here,
As in thy heavenly courts on earth the same!
Feed us! Unharmed, untempted let us live!
Forgive us our sins, as others we forgive!

In penance washed, ye faithful, now draw nigh,
With grateful love partake your heavenly food!
Unless you eat your Saviour's flesh you die!
"His flesh is meat indeed," and "drink his blood!"*
Let awful joy inflame each glowing breast,
"Our Passover is slain—come let us keep the feast!"†

The mysteries are ended; Christians, now
Depart with blessing!—but before ye go,
Your knees and hearts once more in homage bow—
"The Word incarnate dwelt with us below!"‡
We leave thy temple, Lord! but not thy sight;
Vouchsafe, through life's dark ways, to guide our steps aright!

* John vi, 54—56. † 1 Cor. v, 7, 8. ‡ John i, 14.

AD POPULUM.

IS IT SAFER TO BE A CATHOLIC, OR TO BELONG TO SOME OTHER COMMUNION?

NO. I.

IF it is a principle of our nature to adopt the safer of two ways that may chance to lie open before us, and if the obligation of selecting the more secure is infinitely greater when our souls are concerned, than when there is question of our corporal welfare only, then we cannot hesitate a moment in our choice between Catholicity and any other existing form of Christianity. The more closely we examine this proposition, the more firmly shall we be persuaded of its truth.

We might appeal to the admissions of the most learned and most candid of our separated brethren in proof of our assertion. We might appeal to the unanswerable arguments derived from a plain and simple comparison between Catholic and anti-catholic doctrines and practices. We might appeal to facts with which every Catholic missionary is perfectly familiar,—we allude to those innumerable cases in which we are called upon to minister, in the hour of death, to those who were born and educated, and who have lived all their lives in other communions. How is it that the Catholic clergy are so frequently, nay, incessantly summoned to receive dying Christians of other denominations into the Catholic Church, whilst not a single instance can be adduced of a Catholic wishing to die in any other communion than his own? The question is easily answered. It is owing to a conviction which sober reflection and observation have produced and are daily producing upon the minds of many of our separated brethren,—that though it is more *pleasant* to *live* under the more indulgent auspices of other denominations, it is *safer* to *die* in the Catholic religion. A moment's reflection will enable us to account for the circumstance that so many are daily coming to this conclusion, and are acting upon it.

In the first place the Catholic religion

possesses all the advantages—all the security possessed by any or all of the other denominations; and besides these advantages and this security, common to all, the Catholic religion possesses many great advantages and much important security, of which all other denominations are destitute. The truth of this remark will become apparent if we bear in mind that the difference between Catholicity and the doctrines of those other denominations is, that the former is a *positive*, the latter a *negative* system. Those different denominations hold nothing that the Catholic Church does not hold; but the Catholic Church holds many things that are not taught by any of those denominations or by all of them together. Hence it is that the divines of those other denominations admit, and are forced to admit, that salvation is attainable in the Catholic Church; but Catholic divines can never admit that salvation is attainable in those other systems, except in the case of invincible ignorance. Why so? because Christ declares that faith is necessary to salvation; and he also declares that by *faith* he means the admission, not of *some*, but of "all things whatsoever" he revealed.

Besides this, the Scripture informs us that "whosoever shall observe the whole law, but offend in one point, is become guilty of all;" so that he who refuses, except in the case of invincible ignorance, to admit one single article of faith revealed by Christ, does not hold the faith of Christ, and consequently, since faith is necessary to salvation, is out of the way of salvation. What, then, must be the dreadful insecurity of those who offend, not only in one point, but who reject *five sevenths* of the doctrine held by the Church of Christ in all ages? we mean *five* of the seven sacraments. For each of the five sacraments rejected at the time of the reformation, had always been held in the Catholic Church, as of divine institution, no less than the two retained by those who left the Church at that period. This, then, is one of the many reflections which are constantly operating so powerfully in convincing our dissenting brethren of their alarming insecurity—one of the many reflections which are constantly inducing them to *die* Catholics, after having *lived* separated from the Catholic Church. They know that in making the exchange they are getting *more for less*. They know that at all events, according to the concessions of their own divines, they can lose nothing in point of security, and that they *may* secure much, even the salvation of their souls.

Another powerful consideration arising from the circumstance that Catholicity is a *positive*, and the other a negative system, is this—that even supposing some points of Catholic doctrine *wrong* (which, however, is an impossible supposition, since it is a plain historical fact that every point of Catholic doctrine has been taught in every age from the time of Christ and his apostles), the worst and only consequence would be, according to the acknowledgment of divines of other communions, that the Catholic Church holds some things *more* than are necessary to salvation; things, however, which all acknowledge to be good in themselves. But supposing, on the other hand, the Catholic doctrine *right*, what is the consequence? The consequence is, that those other denominations *reject* some things necessary to salvation.

Let us take an example. Suppose the Catholic Church *wrong* in holding that *baptism*, for example, is necessary to salvation. What would be the consequence? The consequence would be that the Catholic Church would require one thing *more* than is necessary to salvation; a thing, however, which our separated friends, no less than ourselves, acknowledge to be good in itself. But suppose, on the other hand, that the Catholic Church is right in holding that baptism is necessary to salvation. The consequence is, that those who neglect to be baptized, omit something essential to salvation. Is not this true? and is it not as startling as it is true? Is it strange, then, that those who feel a proper solicitude for the salvation of their souls, should be daily seen leaving that less secure for a more secure way?

A similar argument may be used in relation to every one, not only of the *five* sacraments rejected at the time of the refor-

mation, but in relation to each of the *seven* sacraments; for, at the same time that the so called reformers deprived their followers of the use of the *five* sacraments, they took away all substance from the two which they retained. They abolished five, and gave only the shadow of the other two. The holy eucharist was no longer what the whole Catholic world had always held it to be, the true body and blood of our Lord and Saviour, Jesus Christ, it was nothing more than bread and wine. Baptism, the other sacrament retained, was no longer the means of the remission of sin, whether original or actual; it was a bare "rite," to use the very words in which it has been defined, "no more than a representation of our entrance into the Church of Christ." But we cannot occupy more space, just now, in shewing the extreme meagreness, barrenness, and poverty of every form of Christianity, separated from the Catholic Church. We wish to show how the argument just applied to *baptism*, applies also to the other sacraments.

Let us suppose, for example, that the sacrament of *penance*, as taught in the Catholic Church, is not essential to salvation (though the Catholic world has always held it so)—what would be the consequence? Simply that the Catholic Church requires her children to do one thing more than is necessary to salvation; a thing, however, which our separated brethren, without number, regard as a most admirable and a most useful institution. But let us suppose, on the other hand, that the doctrine of the Christian world up to the time of the reformation is correct, and that the sacrament of penance, of which *confession* is an essential part, *is* necessary to salvation—what is the consequence? The consequence is that our separated brethren live and die in the omission of something necessary to salvation. Now, in the absence of all other considerations, which is the safer of these two systems? According to the concession of even the enemies of the Church, there is no risk in belonging to the Catholic religion; but unless the whole Christian world up to the time of the reformation, and the whole Catholic world since that period, be in error, there is the most imminent danger, nay, absolute certainty, of the most dreadful consequences to those who, except in the case of invincible ignorance, take upon themselves the responsibility of living and dying in the disregard of those necessary means of salvation appointed by Christ.

The same argument may be applied with the same force in the cases of the sacraments of the eucharist and holy orders. And even with respect to the three remaining sacraments, confirmation, extreme unction and matrimony, what is the state of the case? According to the constant doctrine of the Church, they are not, indeed, necessary to salvation as the other four sacraments are, but still they are sacraments; that is, they are rites by which, in virtue of the institution of Jesus Christ, most important graces are conveyed to our souls, and without which our souls remain destitute of those invaluable graces. Now of those three sacramental rites, *one*, that is, extreme unction, exists not at all, except in the Catholic Church, and the other two, matrimony and confirmation exist not as *sacraments*, that is, they are not regarded as *conferring grace*, except in the Catholic Church.

Though this argument, when applied to these three sacraments, must be less cogent, less calculated to strike the mind than when applied to the other four sacraments,—less strikingly demonstrative of the incomparably greater security furnished in the Catholic Church, still much might be said in relation to even these three. And the spiritual aid derived from these three sacraments is so great that even if the Catholic Church possessed no other advantage over other denominations, this alone ought to suffice to make every person who is really solicitous about his salvation, resolve upon entering her communion.

Passing over in silence the important graces received through the mediums of the sacraments of confirmation and matrimony, we come at once to extreme unction. This sacrament is not, indeed, *necessary* to salvation; but are we to despise every thing that is not *necessary* to salvation? Is it not possible that an institution may be not abso-

lutely *necessary* to salvation, and still contribute greatly towards insuring security? Yes, and so it is with extreme unction. Did our Saviour lose his time when he instituted this sacrament? Might he have been better employed? Say not that the *Scripture* does not pronounce it an institution of our Lord and Saviour. The Scripture *does* declare it, at least equivalently: "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven him." (St. James v.) The Scripture, therefore, describes it as an outward rite doing good to the soul or conferring grace. Now we know that it is not in the power of *man* to attach to an outward action or visible sign the power of doing good to the soul, and of conferring grace; therefore it was God who invested it with that power. The Scripture does not declare it *in so many words.* Why if we are to discard every doctrine for which the Scripture does not vouch *in so many words,* we shall have to discard the majority of the great truths of religion, and very many practices and observances which all Catholics as well as Christians of every communion, hold to be obligatory. We cannot now stop to give all the arguments by which extreme unction is proved to be a sacrament. Suffice it for us at present that the whole Christian world from the days of the apostles up to the commencement of the sixteenth century, held it as such, and that for eighteen hundred years the dying Christian has always regarded it as one of its divinely instituted channels, through which the saving blood of Christ was to be communicated to his soul in that most awful hour—the hour of his death.

But let us suppose the Catholic Church wrong in this doctrine—what is the consequence? The consequence is that she does one thing *more* than is necessary to salvation; a thing, however, which is not only innocent but which the Scripture positively commands, and which the Scripture prescribes to be administered *in the very manner* in which it has always been, and is still daily administered in the Church. "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him: anointing him with oil in the name of the Lord," &c. But on the other hand, let us suppose the Catholic Church *right,* and what is the consequence? The consequence is that all except Catholics *die* without the assistance of a sacrament which Christ appointed with the express view of assisting us in that dread hour.

If it is safer to be baptized than not to be baptized at all, or than to be carelessly or improperly baptized, then it is safer to belong to the Catholic Church than to any other. And why? because according to the principles of *some* of those other denominations, it is not only unnecessary, but improper to baptize, and, therefore, they do not baptize at all. The ministers of some other denominations are willing to baptize in order to comply with the wish of parents or of individuals; but not that they attach any importance, or any great importance to it, whilst even those who hold *in theory* with the Catholic Church, that baptism is necessary to salvation, frequently baptize in such a way, that their baptism is either certainly invalid, or at best extremely doubtful; so that upon receiving into the Catholic Church persons thus baptized, we always re-baptize. Therefore, again it is safer to be a Catholic.

If *confirmation* is a sacrament, as the Catholic world has always taught, it is safer to be a Catholic, because in only one denomination besides the Catholic Church does it exist at all, and nowhere except in the Catholic Church is it a sacrament, or the means of imparting grace to the soul. And even if the Catholic doctrine on this point were incorrect, there can still be no harm in our doing as the "Acts of the Apostles" tells us, that the primitive Christians did; that is, in permitting "the bishops of of our souls" to impose hands, and to pray over us, that the Holy Ghost may descend upon us.

It has been said, and with perfect accuracy, that custom is a second nature. We

can accustom ourselves to any thing—to any omission or neglect, no matter how criminal or how fatal. Most foreign and abhorrent is it to our nature to utter or write a word which may wound the feelings of any one, or recall unpleasant recollections; but our duty is a sacred one, and one from the discharge of which we may not shrink; and where the salvation of immortal souls is at stake, we must be permitted to express a plain truth in plain terms. Those then, who are born and educated in a communion separated from the Catholic Church, are all their lives accustomed to attach comparatively little importance to those external acts of religion, which our Redeemer so imperatively commands as necessary to salvation. They can sit by the couch upon which is extended the enfeebled, emaciated, and almost exanimate form of some beloved relative or acquaintance—they can see the ghastly spectre, death, approaching inch by inch—one moment more and the soul will have taken its departure, and yet the question "Has he ever even been baptized?" is frequently omitted. Indeed it often happens as we ascertain by subsequent inquiry, that not even the thought of putting such a question ever entered the mind of any individual present. How different is the case where Catholics are concerned? and what solicitude is evinced that not only baptism, but all the sacraments be duly received? but upon this branch of the subject, we can now say nothing.

Is it safer to be a Catholic or to belong to some other communion? With the recollection of what has been said, particularly of the sacraments of baptism and penance, fresh upon our memories, can we wonder that the Catholic clergy are incessantly called upon to receive dying Christians of other denominations into the Catholic Church, whilst not a single instance can be adduced of a Catholic wishing to *die* in any other communion than his own? The fact is certainly a remarkable one—the explanation which we beg our readers to bear in mind is simply this:—that even on the impossible supposition that the Catholic errs, he errs by doing some things more than are absolutely necessary to salvation—things, however, which our dissenting brethren acknowledge to be innocent and good in themselves; but if the Catholic doctrine is right, those of all other communions live and *die* in the omission of many things essential to salvation. C.

DISCOURSE ON THE RT. REV. JOHN DUBOIS, D. D.

LATE BISHOP OF NEW YORK.

BY REV. JOHN M'CAFFREY.

Concluded from page 283.

MR. DUBOIS had that bold and sanguine spirit, which is required in the founder of important institutions or the leader in arduous enterprises. When he undertook to build the first Catholic church in Frederick, he no sooner exhibited his plans and an estimate of the expenses, than every body predicted that the undertaking must fail. "We all thought," to repeat the words of one of his parishioners, who now fills with honor the first judicial station in our government, "we all thought, that the means could never be raised to pay for such a building, that the church would never be completed, and if it were completed, it would never be filled with Catholics." Mr. Dubois thought differently, and he persevered. He built the church, paid for it, and lived not only to see it filled, but to celebrate the divine mysteries in that much more spacious and more splendid temple, which has been erected by his present worthy successor in the pastorship of that congregation. In like manner, when he spoke to the people of the great plan, which he was revolving in his active mind, of estab-

lishing a college for the education of their children and the supply of the holy ministry, there were few, if any, who could enter into his views. Most persons listened with looks of surprise or smiles of incredulity, and some privately pronounced him crazy; and many a laugh and jeer went round, when, amid difficulties, which we can scarce conceive, he was bringing together, in the midst of a dense, miry and almost inaccessible thicket, the rude materials of his first humble school house. Need I now ask, who was right—the bold, indefatigable, heaven-inspired projector, or the idle, short-sighted scoffers? After all, both were right. They took the natural view of things: he viewed the matter in the light of divine faith. They said: it is humanly impossible. He said: this thing is indeed impossible with men, but it is not so with God. "He," to use the beautiful language of the psalmist, "He dwelt in the aid of the Most High; he was overshadowed by his shoulders, and in his wings he trusted." (Psalm xc.) Yet while he trusted entirely in the help of God, he labored, as if all depended on himself. It was a curious spectacle, to see this polished gentleman and dignified ecclesiastic sharing with the hardy sons of toil the roughest drudgery, to further his humble improvements; following the ponderous wain over difficult and dangerous roads; cheering the woodman, whose axe made the forest ring; plying the spade with hands more fit to wield the crosier, and presiding at the rural fête in honor of the successful raising of a log building, with manners that would have graced the saloons of his native city. But it was by such means that he commanded success, when another would have yielded to despair.

During the fourteen years that he resided at Frederick, he was accustomed to visit this neighborhood once a month, celebrating mass alternately at Emmittsburg and in the old chapel, which was but a room in the farm-house of the first settler here; for after the Protestant revolution in Maryland, a Catholic church could not be erected in the province. He had improved and decorated the little church in Emmittsburg, erected a short time before by a zealous priest from the "Island of Saints," liberally seconded by a few Catholics of that village. He had selected, in the midst of a dense forest, a site of unrivalled grandeur and beauty, and on it reared, by immense personal exertions, the church, in which we are now assembled. The time had come, when his great project of establishing a college was to be carried into effect. A friendless foreigner, lisping "a language which he had not known," an exile flying from the sword of persecution, a penniless priest, undertakes alone to do that, which the authority and treasures of the state of Maryland have scarcely been able to accomplish. And, my brethren, he succeeds. By his own exertions, without one dollar of endowment or donation from the state, with no munificent grant, no rich bequest, nothing but his own energies and the help of God to rely on, he triumphs over every difficulty and succeeds beyond all expectation. Go back in fancy to the year 1809, when the first log building stood there below, with a very narrow clearing in front and the wild fox and wolf howling in the distance. Contrast that with the present state of things,—and look at the corresponding increase of blessings and advantages derived from the toils and struggles of Mr. Dubois, and then, if you can, refuse your tribute of gratitude to this distinguished benefactor to the cause of education, of charity, and of religion. Do you ask the secret of this wonderful success? Simply this, my brethren—the divine blessing prospering all his labors. Yes, "the finger of God was there:" (Exod. i 19.) he was but the instrument of Him, who "chooses the foolish things of this world, that he may confound the wise, and the weak things of this world, that he may confound the strong;" "for that which is foolish of God is wiser than men, and that which is weakness of God is stronger than men." (1 Con. i.)

His primary object was to establish a seminary for ecclesiastical education. The Catholic church in the United States was as yet almost entirely dependent on Europe for the education of its missionaries. Bishop Carroll, consecrated to the see of Baltimore,

which then comprised the entire Union, in the year 1790, immediately set himself about establishing a seminary, and called from Europe those learned, pious, and venerable members of the Society of St. Sulpice, to whom our country at large and this diocess in particular, are so greatly indebted. Mr. Dubois wished to associate his labors with theirs, and for a time conducted his little institution, as a branch of the Sulpitian seminary. But difficulties rather than advantages growing out of this union, the parties, who had a common object, though they might differ as to the means, agreed, like Paul and Barnabas, to go their several ways in peace; and the divine blessing attended them both. It was most signally bestowed on Mr. Dubois' undertaking. From the little nursery, which he had planted by the mountain's side, he was able soon to present to his bishop, as the first fruits of his zeal, several pious youths fully prepared for the study of theology and destined to shine among the ornaments of the sanctuary. Ere long he is surrounded by a crowd of aspirants to the holy ministry. The queen of sciences is enthroned at Mount St. Mary's and counts a larger retinue of suitors here than in any other institution in our country. He is seconded by a brother priest from France, of spirit akin to his own,—a man, who unites the most profound and varied learning to the highest genius, but whose genius and learning are surpassed by his piety and zeal,—need I name the saintly bishop of Vincennes, the lamented Bruté,—the memory of whose virtues in the minds of all who knew him, is like a bank of fragrant flowers in Spring, whose character was truly "as a massy vessel of gold adorned with every precious stone." (Eccles. l, 10.) Thus supported he was able to supply the missions of our country with many pious and enlightened pastors, including a fair proportion of our present hierarchy. Before he left Mount St. Mary's, he could count more than forty priests, who were chiefly, if not entirely, indebted to him for their ecclesiastical education: and to him surely, if to any one, it was given to view with enviable feelings the progress of true religion in our country,—episcopal sees created, churches and altars rising, and congregations springing up in every part of the land; as a watcher of the skies, when twilight fades away, sees at first but a few dim stars, then another and another shining forth, until the heavenly host by their number and brightness gladden his sight and illumine the vast firmament with their glory.

He was no less attentive to the education of those destined to secular pursuits. He selected the retired site of his college, then much more difficult of access than it is at present, partly from considerations of health and of the importance of a vigorous development of mind and body; but still more, as I have already intimated, in the hope of shutting out the demon of worldly dissipation and the seductions of vicious example. He knew that piety is the safeguard and ornament of every state of life, that "it has the promise of the life that now is and of that which is to come." (1 Tim. iii, 8.) He knew that without piety there can be no solid virtue, religion being the only foundation, on which the moral edifice can be securely erected. He therefore made piety the basis of his system; and what he did for the education of boys at Mount St. Mary's, he powerfully co-operated in doing for female education at St. Joseph's. Experience is daily proving which is the right system—the worldly, or the Christian one. The teachings of reason, of analogy, and of the law of God may not be despised with impunity. The young steed that has been trained and disciplined, may fling his rider and rush madly to danger and destruction; yet he feels the old impression of the bit and will return to subjection; but the wild horse of the prairie—who will tame him? Who will curb his fiery neck? And who will subject to the yoke of the law of God the spirit that has not known the early discipline of heavenly wisdom?

Knowing that the first fruits of life, even its opening buds and vernal flowers, are the most acceptable present to heaven, he was peculiarly careful to secure the offering of the youthful heart to God. Who that ever witnessed it can forget his mode of preparing children for their first communion, and rendering the impressions of that happy day

on which they first opened their hearts to let the King of glory in, decisive of their destiny for life? What eye was tearless here, when the sweet voice of childhood's piety was heard reciting that beautiful act of atonement and of consecration of the soul to God, which he prepared for this interesting occasion? What heart so hardened that it was not moved when this venerable priest addressed his simple, pious, persuasive exhortations to his children, who with angelic countenances listened to his words, as they would have listened to the voice of an angel, and, like little angels themselves, knelt before the table of the Lord that they might receive the bread of angels from his hands? Oh! you may find a sinner hardened in guilt, apparently insensible to every motive of virtue, and dead to every feeling of piety; but, if he made his first communion at Mount St. Mary's under the direction of Mr. Dubois, be assured that there is yet one chord in his heart which will vibrate to the touch of religion. Speak to him of that happy day; remind him of the pure joys he then experienced, and the vows he then made to heaven from an innocent heart,—and you will see the tear drop starting in his eye, and you will justly hope that he may yet prove the returning prodigal and give joy to heaven by his conversion.

Anxious to neglect no means of inspiring and preserving youthful piety, he was particularly eager to infuse into the young breast his own tender devotion to the Mother of God. To *her* he dedicated his church, his college, and his seminary. The hill, the spring, the woods,—every thing around him was sacred to Mary. To *her* honor his labors and his life were devoted,—and beautiful were the lessons, which he taught us by word and example, of respect for the exalted virtues and prerogatives of our most blessed lady,—of love for this purest and most tender of mothers,—of confidence in the intercession of our most powerful advocate and protectress. O Mary! spotless Queen of Heaven! most gracious patroness of our mount! may we never cease to practise his admirable instructions!

He spared no pains to give the youths entrusted to his care all the literary and scientific advantages which his means enabled him to compass. To exhibit all that he did for this end would be to relate the early history of the institution which he founded. I will only remark that amid his other duties, however numerous and burthensome, he found time to teach not a little himself. Sole pastor of this congregation, chief pastor of Emmittsburg, confessor or superior of St. Joseph's, and sometimes both at once, president, procurator, and treasurer of the college,—building, gardening, farming, directing great improvements and projecting new ones, giving a personal attention to every thing,—he was yet teaching daily a class of Latin, and sometimes one, sometimes two of French, and in the absence of Mr. Bruté, filling the chair of theology. He was the life and soul of the establishment over which he presided—holding with a firm hand the reins of discipline, approving the best, encouraging the good, urging the tepid, and spurring or correcting the indolent or the unruly,—as a mild, but watchful and determined father in the midst of a numerous family, governing each and extending equal care and affection to all.

And while his own immediate family seemed to engross his time and toil, there was another wide spread family, looking up to him on a hundred different occasions, as their common father. You, my brethren of the congregation, did not pronounce an unmeaning word, when you gave him that respectful and endearing name. Not only was he your spiritual director into whose sympathetic bosom you could pour the sorrows of a repentant soul; but which of you was in trouble, that did not come to him for consolation? Which of you in want, that did not apply to him for relief? Where was the afflicted father or heart-broken mother that did not call on him to reclaim the ungrateful, wandering child? If servants were unruly, did not the master refer them to him? If the master was hard-hearted, to whom could the servant go for redress, if not to the pastor, the father of all, in whose kind and charitable heart there was no respect of persons, no regard to fortune or color—all alike were his children,—and while he pointed out to each the

duties of his station and required him to do them, what other desire had he, than to lead all alike to heaven, and on the great accounting day, to present you all, not one soul missing from your number, to his and your heavenly Father,—able to say: "Lo, here am I, and the children whom thou gavest me!"

Time will not permit me, my brethren, to speak to you as I would wish, of his large instrumentality in establishing in this country the admirable society of the *Sisters of Charity*. He was, as I have heard Mr. Bruté express it, "the true father of that institution from the beginning." When Mother Seton first came to this neighborhood, he gave her a home upon this very hill. He freely shared his limited means with them: he supported them when other support they had none. He was their confessor and director during the first years of their existence as a society. To him Archbishop Carroll entrusted all that related to them. He instructed, trained, directed, formed them all. He initiated them into the practice of the rules laid down by St. Vincent of Paul. He consoled, encouraged, and sustained them amid trials and difficulties which would have shaken souls less generous than theirs or his,—and from the scanty stores of his own poverty he supplied them with bread, when, but for him, they had no alternative but to abandon their undertaking and disperse, or to perish for want of food. Tell me not, my friends, of heroism on the battle field; tell me not of that wonderful man who, at this very time, was leading half a million of slavish followers to the cannon's mouth, and exercising such a strange ascendancy over their maddened minds, that, while blood was spouting from their death wounds, they would stifle the groans of agony and summon all their remaining breath to shout "long live the emperor!" There was more true heroism then exhibited in St. Joseph's vale, when this man of God had taught that delicately reared and softly nurtured mother and her little band of resolute associates, to suffer without complaint day after day and month after month the gnawing pains of hunger, confident that He who feeds the ravens would not forget them, and in the hope that they might yet grow up into a community and one day be able themselves to feed the hungry, to rear the forsaken orphan, to nurse the destitute sick, to throw themselves like tutelary angels between the raging pestilence and its trembling victims. That hope has been realized! Yes, departed benefactors of the poor—Dubois! Seton! thousands of orphans, rescued from want, and misery, and death, or worse than death, have raised their grateful hands to heaven imploring blessings on you—a thousand orphans will this night remember you in their prayers!

I have spoken of the rude beginnings of Mount St. Mary's college. In a few years the scene had changed, as if by magic. The thicket was cleared; the stumps of trees removed; the grounds enclosed and broken into terraces. The water, "taught a better course," flowed through artificial channels to the spot where it was needed; the garden bloomed with flowers and presented to the eye the fruits of many climes; there were shady walks along the mountain's side or on the margin of the murmuring brook; the rude arbor, the moss-grown rock, the rippling stream, the wild notes of warbling birds allured the lover of books, and, with the grand, and beautiful, and hallowed scenes around, converted him into a lover of nature and of God. The adjacent village had largely improved; the neighborhood was gladdened with signs of increasing prosperity. The two institutions, the seminary and sisterhood, like brother and sister, had grown up together, or, sister-like, the latter was maturing the faster. Scholars had gone forth from both mountain and valley to tell their friends, what beautiful things were adoing in a wild sequestered spot by the foot of the Blue Ridge mountain.

A noble edifice, the fruit of so many years' unparalleled exertions, was on the point of completion, and a hundred youthful students were ready to occupy it. The feast of Pentecost, on the sixth day of June, 1824, came and passed away. The last rays of a bright sun, ere it set behind St. Mary's mount, had gilded the cross which

rose from the cupola of this majestic structure. When that sun again appeared in the east, it threw its cheerless beams on blackened walls and smouldering ruins. Startled by alarming cries, at the dead of night, from the tranquil slumbers which visit the good man at the close of a well spent day, Mr. Dubois beheld at a glance the ruin of his hopes. What, think you, my friends, were the first words that escaped his venerable lips? Did he impeach the justice of heaven? Did he call down vengeance on the head of the cruel incendiary? Ah! it was a beautiful sight to see, even by the light of a disastrous conflagration, that good old man, heart-broken, as you may suppose, arming himself deliberately with the sign of the cross, meekly bowing his head in token of submission, and exclaiming with patient Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job i, 21.) His spirit quailed not through that dreadful night. His characteristic fortitude did not forsake him. Conquering the agonies of despair, he calmly gave directions or observed in silent grief the progress of destruction. Soon he pointed out some defects in the plan of the flaming edifice, *which he would remedy in the next*;—and this too, though the snows of sixty winters had whitened his head, and he had gone beyond his present means in erecting the building which was destroyed. And again he realized his prediction. He had the public confidence and sympathy. God prospered all his labors; and a new college arose, like the fabled Phœnix, from the ashes of its predecessor. He not only finished it, though he remained but two years longer here, but he also presided over the erection of a still more spacious academy at St. Joseph's.

He was then called to the vacant bishoprick of New York. It was hard to leave his dear mountain and beautiful valley,—to tear himself away from the spot which he had found a wilderness and made a paradise. It was hard to enter on new and untried fields of labor, when declining years and increasing infirmities entitled him rather to seek repose amid the beautiful creations of his own religious zeal and charity. But he was never known to shrink from toil or hardship, and he bowed to the decision of that authority, which forms the very keystone of the grand arch of Catholic unity. He was consecrated to the see of New York in the autumn of 1826. His career as a bishop was one of unostentatious, but active and untiring benevolence. He visited frequently every portion of the vineyard entrusted to his care. He was a kind father to his clergy, a friend and benefactor to the poor, a pastor full of solicitude to supply abundantly the spiritual wants of his extensive diocess. He won the hearts of many by his paternal kindness and the charm of his engaging manners. He edified all by the regularity of his pious conduct, his pure disinterestedness, his charity and fervent devotion. Many obstacles he had to encounter; but he overcame them by patient meekness and unconquerable resolution. And if this good prelate was forced to witness scenes which wounded his paternal heart; he also saw much, when he looked over his great field of labor, to console and gratify him—new congregations arising, religion continually advancing, institutions of charity multiplying around him,—the cooperation of many zealous laborers in the vineyard, and, among them, of gifted and exemplary priests whom he himself had educated. He saw Sisters of Charity, whom he himself had trained, laboring in their angelic vocation in the asylum, in the schoolroom, in the hospital. He saw continually some hundreds of orphan children, to whom he had been a provident benefactor: and this good and holy bishop, though far from his native country and kindred, was encircled by a numerous, devoted, and affectionate family, depending on his spiritual care, looking up to him for counsel and direction, and imploring the divine goodness to scatter blessings on his path and prolong and brighten the evening of his days. When the charge of his great and populous diocess had become too weighty for his shoulders bent by age and weakened by infirmities, he sought a coadjutor among his children of the mountain, and placed the heavy burthen on shoulders that are able to bear it. There too he had erected a college

for ecclesiastical and secular education, and seen it ruined by devouring flames. Yet he lived to behold his fond hope realized in the establishment of an institution founded on the plan, governed by the rules, and directed by the children of Mount St. Mary's.

Which of you, my brethren, will ever forget the scenes which you witnessed when Mr. Dubois revisited the spots ever dearest to his heart, the mountain and valley? How did the whole population of the country around pour forth to welcome their benefactor, and to ask a father's blessing from him! It was as if a patriot hero were returning in triumph to his country delivered by his arms. When he was last among you during the summer that is past, you saw indeed but the wrecks of that vigorous constitution, that unbending will, that noble resolution to do good to men and promote the glory of God, which, in his better day, appeared in his firm step, his erect bearing, his quick, commanding eye, his countenance stamped with energy and firmness, yet beaming with benevolence; but you still recognized and were delighted to behold that paternal look and gracious smile, that desire to make every one happy, that prompt politeness and amiable manner, which made him at all times the perfect model of a Christian gentleman; and you were edified too to observe the lamp of charity burning brightly to the last and throwing its rays on that humble piety and tender devotion which ever marked his character.

I find that character, my brethren, briefly, but accurately sketched on the page of sacred Scripture. It is in the description of the just man conducted by heavenly wisdom. "Wisdom hath delivered from sorrow them that attend upon her. She conducted the just when he fled from his brother's wrath, through right ways; and showed him the kingdom of God and gave him the knowledge of holy things; made him honorable in his labors and accomplished his labors." (Wisdom x, 9, 10.) Yes, this divine guide delivered him from all his dangers, and trials, and sorrows, and turned them all into occasions of merit; led him by the hand, when he fled from the wrath of his impious brethren, who, in the name of reason and philanthropy established the reign of Atheism and terror; opened to his view the kingdom of God, by making known his holy will and choosing him to be the interpreter of his oracles and "dispenser of his mysteries;" employed him in the most useful, the most charitable, the most honorable labors—in labors which will cover him with fame, and glory, and benediction for all eternity; and brought all his labors, no matter how arduous or unpromising, brought them all to a happy issue and crowned them with complete success.

Need I tell you that such a life was closed by a tranquil and happy death? Patient, resigned, and devout to the end,—the last object that caught his eager gaze was the sign under which he "had fought the good fight" and won his victories,—the image of his crucified Redeemer; the last words that trembled on his lips, were the holy names which in infancy a pious mother had taught him to lisp,—Jesus, Mary, and Joseph! As ripe and mellow fruit falls in due season to the ground,—as the flower hangs its head and droops and dies,—as the sun at evening's close sinks calmly into ocean's bed, leaving tracks of glory behind,—so did he quit this earthly scene, without a struggle and without a sigh,—with a prayer on his lips and a sweet hope of heavenly rest in his heart, and a sweet thought of the mercy of Jesus, whom he had loved and served all his life, hovering like an angel over his departing spirit.

He has gone, we trust, to that blest place where many souls saved by his ministry joyously awaited his coming. Shall we accompany him thither? Shall we dispel those fears which ever qualify our strongest assurance, and follow him to "the city of the living God, the heavenly Jerusalem, and the company of many thousand angels, and to God the Judge of all and to the spirits of the just made perfect?" (Heb. xii, 22, 23.) Shall we fancy the rapturous greetings given by his numerous children in Christ to their welcome father, and attempt to conceive the re-union in bliss and glory and in the bosom of their Saviour of the kindred spirits of a Dubois, a Bruté, and a

Seton! But, no; it is not given to us to lift the veil which hides from mortal eyes the mansions of the blest. We are not privileged, as was the valiant Machabeus, when in heavenly vision he beheld the high priest Onias, "a good and virtuous man, modest in his looks, gentle in his manners and graceful in his speech, and exercised from a child in all virtues, holding up his hands" before the throne of God, "and praying for all the people." (2 Machab. xv, 12.) We rather pray for him; we offer to God for him the Lamb that was slain to take away our sins; because perhaps he may need the assistance of our prayers and sacrifices, and if he need them, he is most clearly entitled to our grateful remembrance before the altar of God; and because, whatever the case may be, the charity which wishes to help a suffering soul will not go unrewarded. He is entitled to our gratitude; for though he died as he had lived,—poor in the goods of this world, rich only in spiritual gifts and graces,—though he left no earthly property or wealth to be divided; yet hath he bequeathed to us a precious inheritance, a legacy of inestimable value, to make us bless his memory and be mindful of him in our prayers. He has left us our college and seminary. He has left you this church and all the blessings of a constant pastoral attendance. He has left bishops to the church, pastors to the faithful, instructors to the ignorant, mothers to the orphans, sisters, kind, devoted sisters to all that need the ministering hand of charity. Can any honor that Christians may pay to the departed be too great for such a benefactor? And if all the world beside forget him, will Mount St. Mary's be ungrateful to his memory? God forbid, my brethren, that we should merit such a reproach! But he has left us something more—the beautiful example of his virtues. To you most particularly this rich inheritance belongs. For thirty-two years he was your pastor; for eighteen years he lived in the midst of you, the pattern, as well as the leader of his flock. For if he showed you the road to heaven, he also led the way: he was always "as the eagle enticing her young to fly and hovering over them." (Deut. xxxii, 11.) Remember, therefore, his virtuous conversation, and take to heart the lesson which his life conveys. Shun the counsels of the ungodly; walk not in the ways of sinners, and never sit in the chair of pestilent impiety, blaspheming what you do not understand and with silly weakness scoffing at the wisdom of your Creator. But give your heart to the law of God: meditate thereon by day and by night: seek his will, to know and to do it. Clinging with devoted loyalty to the old, hereditary faith of Christendom, show forth in your lives the spirit which has animated, and the virtues which have adorned in every age the saints and heroes of the Church. "Remember," according to the advice of the Holy Ghost, "remember your prelates, who have spoken to you the word of God, and considering well the end of their conversation, imitate their faith." (Heb. xiii, 7.) If you imitate the faith of Mr. Dubois, his lively, active, generous faith; you will imitate all his virtues. You will imitate his zeal, his charity, his humility and self-denial, his ardent piety, his spirit of continual prayer. And you too shall be "like the tree, which is planted near the running waters: you shall bring forth fruit in due season; your leaf shall not fall off,—and all things, whatsoever you do, shall prosper:" for whatever may be your lot in this life, every thing which you shall do in the state of grace and for the love of God, will add a gem to the crown, with which "the Prince of pastors" will wreath your brows in heaven.

Translated for the U. S. Catholic Magazine.

HISTORY OF THE PAPACY.

Continued from page 288.

ST. LINUS was succeeded by St. Cletus, a Roman, the son of Emilian and disciple of St. Peter. Fleury has remarked that when the apostles established the seven first deacons at Jerusalem it did not appear that they had ordained priests; on the contrary, they reserved to themselves alone the functions since communicated to priests. St. Paul giving his orders to Titus and Timothy for the regulation of the new churches, spoke only of bishops and deacons. Yet we are assured that St. Cletus ordained twenty-five priests for the districts of Rome. He was probably the first who made use in his letters of these words, "*Health and Apostolic benediction.*" He governed the Church twelve years, seven months, and two days. He laid down his life in defence of the faith in the year 91, during the second persecution under Domitian. The Church honors him as a martyr, as well as St. Linus. But some authors have supposed that neither one nor the other ended his days by a violent death, and that their attachment to the faith alone won for them this glorious title.

St. Clement I succeeded St. Cletus in the apostolic chair. This Pope, son of Faustin, a Roman by birth, but a Jew by descent, as he himself declares by calling himself of the race of Jacob, was attached to St. Paul, who calls him his fellow-laborer, and whom he followed to Philippi where he participated in his sufferings. He afterwards received episcopal ordination from St. Peter, either to govern the Roman Church during his absence, or as an apostolic bishop who, without being attached to any particular see, was destined to assist the apostles in their ministry, or to preach Jesus Christ to those who were strangers to his name. Some authors have been of opinion that St. Peter had designed St. Clement to succeed him, but that Clement did not wish to receive the pontificate till after St. Linus and St. Cletus, who had been coadjutors of the first vicar of Jesus Christ, either through humility, or from fear that this nomination would be a pernicious precedent. The persecution of Domitian against the Church induced Clement to establish seven notaries at Rome to collect the acts of the martyrs, and to preserve the memory of their triumphs. A schism having arisen among the faithful of Corinth on account of two priests being unjustly deposed, this Pope wrote to that Church, in the name of that of Rome, an admirable letter, which, with the fragment of another epistle, is the only work of his production extant. There is some foundation for the supposition that St. Clement was the first Pope who sent bishops into Gaul. These bishops were St. Trophimus of Arles, St. Gatian of Tours, St. Deny of Paris, St. Paul of Narbonne, St. Austremoine of Clermont, and St. Martial of Limoges. Thus France owes to his memory a particular debt of gratitude. Under the Emperor Trajan, Clement was exiled to Taurica-Chersonesus. Rufidian, by the order of the emperor, threw him into the sea with an anchor attached to his neck. He had held the see nine years, six months, and six days. With him closed the first age of the Church,—that age when the faithful had but one heart and one soul, that age which beheld the Author of sanctity and the secondary founders of his kingdom. We must observe that from the establishment of the Church the bishops had adopted some exterior marks of their dignity; thus the apostles, St. John and St. James, and the evangelist, St. Mark, wore a plate of gold upon their heads, in imitation, undoubtedly, of the chief priests of the old law, whose foreheads were bound

with a fillet of gold upon which the name of God was written.

The second age of the Church opens with the pontificate of St. Anaclete. Some authors do not make any distinction between this Pope and St. Cletus, of whom we have spoken; but others who admit this distinction, say that Anaclete a native of Athens, governed the Church nine years, three months, ten days. He finished building in honor of St. Peter, a church which he had commenced while a simple priest. He decreed that a bishop should be consecrated by three other bishops; also that ecclesiastics should wear their hair short. The third persecution under Trajan and Adrian commenced in his time during the year 106, and he himself finished his life by martyrdom the 13th of July, 110. This second age of the Church which Anaclete had commenced, is one of blood. The only return the emperors made to those who prayed continually for their prosperity was constant persecution. All the provinces of the empire were stained with the blood of the Christians; but we see the wisdom of the world confounded by the folly of the cross, philosophy disarmed by simplicity, tyranny astonished by submission, cruelty vanquished by patience, the number of Christians augmented by death, and the Church become triumphant by its losses. At the same time, the oracles by which the demons had been accustomed to deceive men, ceased.

If St. Evaristus was the immediate successor of St. Clement, he saw the persecution of Trajan attack the Church without, while the heretics under the chiefs, Basilides, Elxai and Saturninus, distracted it within. Evaristus, born in Syria, or according to some, a Greek by birth, and son of a Jew, divided among a certain number of priests, the stations of Rome; he ordained that seven deacons should assist the bishop while he preached, he recommended that salt should be put into holy water, and that the faithful should keep it in their houses. He governed the Church nine years and three months, and died for the defence of the faith under the Emperor Adrian, the 26th of October, 119.

St. Alexander, first of the name, a Roman by birth, openly preached Christ. He instituted the mixture of water with the wine in the sacrifice of the mass, to represent to us the union of the Saviour and the Church. Beheaded in the year 130 during the reign of Adrian, he was interred near the road to Nomentum, seven miles from Rome. He had reigned ten years, six months and twenty days.

After him, St. Sixtus I, also a Roman, regulated by a decree the fast of Lent established by the apostles in imitation of that of Jesus Christ in the desert; he prohibited the laity from touching the sacred vessels, and ordered, it is said, that the *Sanctus* should be sung at mass; his pontificate of nine years, ten months, and nine days ended by the glory of martyrdom with which he was crowned, April 6, 140.

The regulation of the fast of Lent is attributed by some historians, to St. Telesphorus, his successor, who decreed that for the clerks Lent should endure seven weeks; this Pope also composed the hymn, *Gloria in Excelsis*, and established the custom of saying mass at midnight on the eve of the nativity of Jesus Christ. St. Telesphorus, born in Greece, quitted the solitary life to which he was vowed, for the government of the Church which he preserved eleven years, and nearly nine months; his martyrdom is dated the 5th of January, 152.

St. Hyginus succeeded him in the holy see for four years. Born at Athens, he had been a philosopher by profession. In his time, the famous heretics Valentine and Cerdon came to Rome. Hyginus explained the rank of the ecclesiastical orders, and all the subordination of the hierarchy already marked so clearly in the Acts of the Apostles and in the writings of the fathers of the first age; he ordained, besides, that the consecration of oratories should henceforth be accompanied by the celebration of mass, and that objects which had been once employed there should not be applied to profane uses. His martyrdom took place on the 11th of January, 156.

Hyginus had scarcely obtained the palm, when St. Pius I, a native of Aquila, commenced his reign which was prolonged nine

years, six months, twenty-five days. Pius decreed that the feast of Easter should be celebrated on the Sunday after the fourteenth day of the moon of March, according to the custom which had descended from St. Peter and St. Paul, and was followed by all the Churches of the west. During his pontificate the Emperor Marcus Aurelius Antoninus, although endowed with a character of gentleness and moderation, commenced in the year 163 the fourth persecution against the Church; but this mild prince piqued himself on his philosophy, and the Christians had no greater enemies than those philosophers who saw their worldly wisdom—their proud poverty, and their other pagan virtues, totally obscured by the simple and irreproachable lives of the least disciples of Jesus Christ: the persecution, therefore, was so much the more violent. The amphitheatre resounded with the cries of "Away with the Christians!" "Away with the impious!" It was a delightful spectacle for the people to see men, often even women or even young girls, perish in tortures, or delivered to the fury of beasts, or to the sword of those whose charge it was to give the fatal stroke to the victims in whom the beasts had left some lingering remains of life. The use of lights in the Church during divine service, seems to be derived from the custom of the Christians in the first ages, who were frequently obliged on account of the persecutions, to assemble during the night or in dark places, which it was necessary to enlighten. St. Pius had the glory of dying for Jesus Christ on the 11th of July, 165.

TO BE CONTINUED.

PASTORAL LETTER

OF THE MOST REV., THE ARCHBISHOP, AND THE RIGHT REV., THE BISHOPS, OF THE ROMAN CATHOLIC CHURCH IN THE UNITED STATES OF AMERICA, ASSEMBLED IN PROVINCIAL COUNCIL AT BALTIMORE, IN MAY, 1843, TO THE CLERGY AND LAITY OF THEIR CHARGE.

Venerable Brethren of the Clergy and Beloved Brethren of the Laity:
Grace to you, and peace from God our Father, and from the Lord Jesus Christ.

ENCOURAGED by the assurance of our Divine Redeemer: "Where there are two or three gathered together in my name, there am I in the midst of them;" we have assembled in council, according to the most ancient practice of the Church, and having humbly invoked the Holy Ghost, we have deliberated on various matters appertaining to the good order of ecclesiastical affairs, and the advancement of piety. Before separating we feel impelled to address you, with a view to impart to you some spiritual grace to strengthen you, and stir you up by admonition to labor the more, that by good works you may make sure your vocation and election. We can add nothing to the divine deposit of revelation committed to the special guardianship of Peter and the other apostles, and preserved in the Church of God, which is the pillar and ground of the truth; nor dare we take away an iota from it; but it is our duty to exhort you to stand fast in faith, and to beware, lest, being led away from the error of the unwise, you fall from your own steadfastness. God requires you to captivate every understanding in obedience to Christ, and not to be wise more than it behoveth to be wise; but to be wise to sobriety. The pride of man is always ready to revolt against the truth of God. Confidence in the strength of our intellectual faculties, leads us to scan the depths of heavenly mysteries, and investigate the works of God; but he that is a searcher of majesty, shall be overwhelmed with glory. The homage of humble faith is required of us, when evidence is presented of the fact of

divine revelation, and we must adore all that God reveals, however it surpass our comprehension. Of all the errors that assail divine truth, the most dangerous, because the most insidious, is that which appears to respect it, while it holds it in question, as if it were impossible to ascertain it with certainty. It were unworthy of God to have made a revelation, and left it without such marks of its origin as would satisfy the sincere inquirer, acting under divine influence; and it is absurd to suppose that we can with impunity reject any thing of which we have evidence that God is its author. There is one Lord, one faith, one baptism. Without faith it is impossible to please God. Beware then, brethren, of preferring in the least point the dictates of your erring reason to the truth, wisdom, and authority of the Most High.

It is your duty to make public profession of the faith whenever the divine honor, or the edification of your neighbor is in question, for "with the heart we believe unto justice, but with the mouth confession is made unto salvation." Public worship and private devotion must be regulated by the revealed law of God, as declared by his Church; for God must be worshipped in spirit and in truth. You should, therefore, never make acts of religion mere matters of courtesy, wherein the good pleasure of your fellow-men might be regarded rather than the sovereign will of God. It is on this account, and to avoid all participation in error, that the Church commands her children not to communicate in spiritual things with those who are out of her fold. It has nevertheless come to our knowledge that the consciences of many in dependent situations are aggrieved by vexatious measures adopted to coerce them into conformity, under the penalty of wanting bread, and that in various public institutions attendance at Protestant worship is in many instances exacted of Catholics, notwithstanding the liberty of conscience which is guaranteed by the constitution to all citizens. We are aware that mere considerations of order have induced this custom, but as it is repugnant to the genius of our institutions, as well as to the spirit of our religion, we trust that the proper authorities, on respectful remonstrance, will afford relief to afflicted consciences.

The transmission of faith to their children was a special object of the solicitude of our fathers: for which they thought no sacrifice too great. It must be your care, brethren, to let the precious inheritance descend without diminution. You must, therefore, use all diligence that your children be instructed at an early age in the saving truths of religion, and be preserved from the contagion of error. We have seen with serious alarm, efforts made to poison the fountains of public education, by giving it a sectarian hue, and accustoming children to the use of a version of the Bible made under sectarian bias, and placing in their hands books of various kinds replete with offensive and dangerous matter. This is plainly opposed to the free genius of our civil institutions. We admonish parents of the awful account they must give at the divine tribunal, should their children, by their neglect or connivance, be imbued with false principles, and led away from the path of salvation. Parents are strictly bound, like faithful Abraham, to teach their children the truths which God has revealed; and if they suffer them to be led astray, the souls of the children will be required at their hands. Let them, therefore, avail themselves of their natural rights, guaranteed by the laws, and see that no interference with the faith of their children be used in the public schools, and no attempt made to induce conformity in any thing contrary to the laws of the Catholic Church.

We would have you, brethren, most condescending in every thing that principle and duty will allow, in order the more effectually to cement together, and unite all classes of citizens in mutual affection. Yet we cannot dissemble that faith and morals are exposed and endangered by objectionable associations. All societies are to be shunned by whatsoever name they may be called, the objects whereof are not distinctly declared, and wherein the solemnity of an oath, or any corresponding engagement, is employed to veil the ends of the association, or its proceedings, from the public eye. It is plainly a rash use of the name of God, where

the object for which it is employed is not distinctly understood: and since all just objects may be openly avowed and pursued, the mantle of secrecy is needlessly thrown around them. We would not judge unkindly of any body of men, or of any individuals, professing to have in view objects of philanthropy and mutual aid; but we cannot conceal our apprehensions that by assuming mere natural principles as their guide they insensibly prepare themselves for discarding revealed religion, so that some find themselves divested of faith, before they were conscious of the tendency and influence of the society with which they connected themselves. We, therefore, feel ourselves bound to renew thus solemnly our admonitions to all who claim to be members of the Church, and to remind them of the several decrees of the sovereign pontiffs in regard to secret societies, and to declare anew that sacramental absolution cannot be lawfully or validly imparted to persons continuing to profess themselves members of such societies. We conjure all our children in Christ by his tender mercies, to shun all such associations, and through no consideration of interest or fear, to continue in a connexion so opposed to the positive laws of the Church, and so dangerous to the integrity of faith. The privileges of membership in the great society of the faithful are granted on condition of obedience to the laws of the Church; and are forfeited when acts are done to which the penalty of privation is attached.

In calling on you, brethren, to avoid these dangerous associations, we mean not to weaken, but rather to strengthen your social relations to your fellow-citizens generally. No difference of religious sentiment varies the eternal rules of justice: no errors, or even crimes, deprive any one of his claims on your charity, in virtue of the law of Him who said: "love your enemies; do good to them that hate you; bless them that curse you, and pray for them that persecute and calumniate you." "If it be possible," says the apostle, "as much as in you lies, have peace with all men." "Do good to all men," and if especially to those who are of the household of the faith, yet to others likewise, with sincere, effectual beneficence. To you we trust for the practical refutation of all those atrocious calumnies which deluded men, severally or in odious combinations, constantly circulate by every possible means against our holy religion. Your strict integrity in the daily concerns of life, your fidelity in the fulfilment of all engagements, your peaceful demeanor, your obedience to the laws, your respect for the public functionaries, your unaffected exercise of charity in the many occasions which the miseries and sufferings of our fellow-men present; in fine, your sincere virtue will confound those vain men whose ingenuity and industry are exerted to cast suspicion on our principles, and evoke against us all the worst passions of human nature. Let then, your entire deportment be good, "that whereas they speak against you as evil doers, considering you by your good works, they may glorify God in the day of visitation. For so is the will of God, that by doing well you may put to silence the ignorance of foolish men." Whilst you justly prize the civil rights which you enjoy in common with your fellow-citizens, be mindful of the allegiance which you owe to the King of kings and Lord of lords. Give to God what belongs to God, the homage of enlightened faith, and the cheerful obedience of your wills. "As free, and not as making liberty a cloak of malice, but as the servants of God." (1 Peter ii, 16.)

The enormous evils of intemperance, which no tongue can portray, have given occasion to the adoption of a remedy apparently extreme. Millions in Ireland, and many thousands in this country have publicly pledged themselves to abstain from the use of all intoxicating liquors. We cannot but approve the determination thus taken by such as have had the misfortune to contract this dreadful vice; for we have rarely seen the drunkard reclaimed, except by the total abandonment of the occasion of his sin: we also highly applaud the generous charity and zeal of such as through compassion for the unfortunate have stept forward to share with them the privation, but we deem it right to guard against the possible abuse of so excellent an institution. It must be dis-

tinctly understood and avowed that the moderate use of wine, or any other liquor is of itself perfectly lawful, since "every creature of God is good, and nothing is to be rejected which is received with thanksgiving, for it is sanctified by the word of God and prayer." (1 Tim. iv, 4.) It would not be advisable to impose or to assume generally the obligation of total abstinence, since, considering human frailty, it might become a snare of souls, and change a lawful act into sin, and add to the sting of conscience the terror of despair. We will, therefore, that the pledge usually made be regarded as a resolution, which whilst it affords to those who take it the advantages of mutual examples and prayers, imposes no new moral obligation, so that the person who should fail in its observance, sins only by excess, or by exposing himself to danger in consequence of his peculiar frailty. Let each one at the same time remember that it is only through the grace of Jesus Christ that we can effectually overcome temptation and practise virtue unto salvation. "Unless the Lord build the house they labor in vain that build it: unless the Lord keep the city he watcheth in vain that keepeth it." (Psalm cxxvi.) Let no man presume on the strength of his determination, or on the restraining influence of public opinion. The torrent of passion easily sweeps away these human barriers. Prayer, vigilance, the reception of the sacraments, the flight from the occasions of sin are necessary in order to give effect to our good purposes, which themselves must proceed from the inspiration of divine grace, for "we are not sufficient to think any thing of ourselves, as of ourselves, but our sufficiency is from God." (2 Cor. iii, 5.) It is on this account we warn you against uniting in societies not based on religious principles, nor directed by the ecclesiastical authority, or otherwise organised in such a way as may suppose mere human influences and means.

These things, beloved brethren, we have thought necessary to place before you that you may proceed in all things with enlightened faith, and trusting in God who strengthens the humble, resist with untiring efforts every temptation. "And that knowing the time: that it is now the hour for us to rise from sleep; for now our salvation is nearer than we believed. The night is passed, and the day is at hand. Let us, therefore, cast off the works of darkness, and put on the armor of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and impurities, not in contention and envy. But put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences." (Rom. xiii, 11.)

We deplore the enormous scandal of some who, having already contracted marriage, enter into new engagements during the life time of their lawful consorts. Others, though few in number, have sought from the civil authority a divorce from the bond of matrimony, and have ventured to pass to a second marriage, notwithstanding the indissoluble character of the marriage-tie,—God having prohibited the separation of those whom he has united. We are determined to employ the severest authority of the Church against persons guilty of so heinous a crime, and to cut them off from her communion, delivering them over to Satan, that by humiliation in time, their spirit may be saved in the day of Christ.

We give thanks to God for the wonderful blessing which he has vouchsafed to his Church in these United States, where within half a century the number of bishops has increased from one to seventeen, and the faithful are daily seen to advance in piety as well as numbers. One or two painful instances of insubordination to ecclesiastical authority, which have recently occurred, are exceptions to the general docility and obedience of our flock; and we trust that the parties concerned will use all their efforts, by affectionate submission, to cause the scandal of resistance to be forgotten. Our power is given us by the Lord for edification, not for destruction; we lord it not over you, by reason of your faith; we seek your salvation, not the display of authority. The deluded men who occasionally resist the divine ordinance, and violate the order which God has established, disturb the peace of the faithful, and spread scandal and disorder, under the pretext of defend-

ing popular rights, whilst in reality they deprive the faithful of those spiritual privileges which are their most precious inheritance. It has been already declared and defined, in the first provincial council, that the appointment and removal of pastors are the rightful prerogative of the bishop, and that it is the duty of the congregation to make a reasonable and just provision for the support of the pastor so appointed; the resistance to which right would force the bishop to a severe exercise of the ecclesiastical authority.

We cannot withhold the expression of our consolation at the success which has crowned the apostolic labors of missionaries of the Society of Jesus in the vast regions occupied by Indian tribes, especially in the Oregon territory west of the Rocky mountains. With zeal worthy of the brightest ages of the Church, they have gone to these children of nature to civilize them, and impart to them the knowledge of salvation, and God has confirmed their word, and made it fruitful. "How beautiful upon the mountains are the feet of him that bringeth good tidings and that preacheth peace: of him that showeth forth good, that preacheth salvation, that saith to Sion: Thy God shall reign. The voice of thy watchmen: they have lifted up their voice, they shall praise together: for they shall see eye to eye when the Lord shall convert Sion. Rejoice and give praise together, O ye deserts of Jerusalem: for the Lord hath comforted his people: he hath redeemed Jerusalem. The Lord hath prepared his holy arm in the sight of all the Gentiles: and all the ends of the earth shall see the salvation of our God." (Isa. lii, 7.) Whilst the sons of Ignatius emulate the apostolic labors of Xavier, two devoted ecclesiastics from two of our diocesses have generously consecrated themselves to the salvation of the colored emigrants from the United States in Africa and the natives of Western Africa. Foregoing all the comforts of civilized life, they have resolutely encountered all the difficulties of an undertaking that presents no flattering prospects of success. Pressed forward by the charity of Christ, they only consider the degraded condition of man in the country marked out for their labors, and they hasten to afford him the succors of religion, content with whatever measure of success it may please God to grant to their efforts. Let us pray, beloved brethren, that a blessing may be given to the apostolic prelate now charged with this mission, and the faithful band associated with him in the arduous undertaking. Your prayers should ascend to God for this end, and your alms cannot be better applied than in enabling ministers of religion to meet the heavy expenses of their journeys and missionary establishments among the Indians and Africans. We recommend both missions to your generous charity and zeal.

Whilst we exhort you to extend your charity to the distant children of our common Father, we would not have you neglect more immediate objects. It is by placing the ecclesiastical institutions in the respective diocesses on solid foundations that you will secure for yourselves and your children the perpetuity of the blessings wherewith it has pleased God to enrich you in Christ Jesus. Those to whom the wealth of this world has been given cannot better employ a portion of it than in providing for the education of ministers of the altar. We are far, however, from meaning to undervalue the offerings which faith may inspire for the erection of temples to the glory of God, or charity may present for the clothing and maintenance of the orphan. We exhort you, brethren, to follow the impulse of the Holy Ghost in the various good works for which your charitable co-operation is solicited, and to remember in the day of your abundance that whatever you set apart to the glory of God, in the exercise of charity, is so much secured against the caprice of fortune. Be not then high-minded, nor hope in uncertain riches, but in the living God (who giveth us abundantly all things to enjoy;) do good; be rich in good works; distribute readily; communicate; lay up in store for yourselves a good foundation against the time to come, that you may obtain true life.

We cannot conclude without expressing our gratitude to God for the admirable change which his grace has wrought in the

minds of many in England, and the effects whereof are seen even in this country. We are not disposed to exaggerate this moral revolution, or to form sanguine calculations as to its immediate results. It is not for us to know the times or the moments which the Father has placed in his own power, but we love to hope that the days of perfect unity may be not far distant, when the nations whom the violent passions of men have torn from the bosom of the Church, will return repentant, saying to each other: "Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths." (Isaiah ii, 3.) At all events it is our duty to pray for so desirable an object, conformably to the example of our divine Redeemer, who at his last supper prayed that all who believe in him might be one, even as He and the Father are one. Brethren, if you ask the Father any thing in his name, he will give it you. "If two or three of you agree together on earth concerning any thing whatsoever, it shall be granted you." How much more, then, if from the two hemispheres the supplications of fervent faith and charity ascend from innumerable multitudes to obtain light for those who wander amidst errors, that they may see the whole truth, and courage that they may confess it, that with one mind and with one mouth they may with us glorify God and the Father of our Lord Jesus Christ. "We beseech you, brethren, rebuke the unquiet; comfort the feeble-minded; support the weak; be patient towards all men. See that none render evil for evil to any one; but always follow that which is good towards each other, and towards all men." "The grace of our Lord Jesus Christ be with you. Amen."

Given at Baltimore, in the fifth Provincial Council, on the fifth Sunday after Easter, in the year of our Lord, MDCCCXLIII.

✠ Samuel, *Archbishop of Baltimore.*
✠ Benedict Joseph, *Bishop of Boston.*
✠ Michael, *Bishop of Mobile.*
✠ Francis Patrick, *Bishop of Philada.*
✠ John Baptist, *Bishop of Cincinnati.*
✠ Guy Ignatius, *Bishop of Bolena, and Coadjutor of the Bishop of Louisville.*
✠ Anthony, *Bishop of New Orleans.*
✠ Mathias, *Bishop of Dubuque.*
✠ John, *Bishop of New York.*
✠ Richard Pius, *Bishop of Nashville.*
✠ Celestin, *Bishop of Vincennes.*
✠ John Joseph, *Bishop of Natchez.*
✠ Richard Vincent, *Bishop of Richmond.*
✠ Peter Paul, *Bishop of Zela, and Administrator of the Diocess of Detroit.*
✠ Peter Richard, *Bishop of Drasis, and Coadjutor of the Bishop of St. Louis.*
✠ John M. *Bishop of Claudiopolis, and Vicar Apostolic of Texas.*
Richard S. Baker, *Administrator of the Diocess of Charleston.*

From the German.

BROTHERLY LOVE.

Good and pleasant 'tis to see
Brethren dwell in unity,
When the law which Jesus taught
Rules each word, and deed, and thought.

God has promised there, we know,
Blessings richly to bestow,
Life on earth with all its store,
Life in heaven for evermore.

Sun of righteousness arise!
Shine on our benighted eyes,
To thy Church thy light unfold,
That the nations may behold.

Bring them back that go astray,
Heavenly shepherd! to thy way;
'Neath thy favor and thy light
All thy pasture sheep unite.

Bind together heart and heart,
Let no strife the union part;
With thine own almighty hand
Knit the sacred brother-band.

Let this band of brothers love
Here on earth, in heaven above,
Love, and praise, and rest in thee,
Here and through eternity.

INTELLIGENCE.

FOREIGN.

ROME.—The *Gazette des Postes* of Frankfort, of the 28th ult., gives the following letter from Rome, dated March 12th:—"The religious differences arisen between the holy see and the Russian cabinet, are daily becoming more serious, and a rupture would have long since taken place had not a catastrophe been feared. Russian diplomacy is making incessant efforts to justify the measures adopted in Poland and Russia against the Catholics, and to show the holy see that the emperor of Russia has no intention to infringe on the rights of its Catholic subjects. Nevertheless, the holy see is nearly out of patience, and will take care not to make any concession which might be construed into an implicit approval of the proceedings of the Russian government. Consequently, there is some talk of the intention of his holiness to address an allocution to the cardinals in consistory, in order to expose to them the grievances of the holy see, and thus prevent the reproach of culpable negligence of the interests confided to his holiness. It is easy to conceive that, in such circumstances, the negotiations commenced have been without any result. The holy see demands the restitution of several bishops, the restitution of the property of the clergy, the churches given up to the schismatic Greeks, and the admission of a nuncio at St. Petersburg, with freedom of correspondence. The Russian cabinet will never give its assent to such pretensions. On its part, the Russian cabinet demands the confirmation of the bishops which it has nominated. In justification of the measures with respect to the Polish Catholics, it alleges the existence of Jesuitical societies of a nature to compromise the internal safety of the state. The Russian cabinet desires earnestly to keep on good terms with the holy see, at least in the eyes of the world, but it will not succeed. The Catholic academy of Wilna has been transferred to St. Petersburg. This news has caused the deepest concern to the holy see; for this measure may be considered as the last blow struck at the independence of the clergy, and the Catholic Church in Poland. The Russian Government says that this is merely an administrative measure; but it is easy to perceive that it wishes to palliate the evil it has done, and that its real intention is to confound Catholicism with the religion of the state, in the same way as it has destroyed the nationality of Poland by incorporating it in the Russian empire."—*Tablet.*

ENGLAND.—A pamphlet has been printed and extensively circulated at Brighton, by one of the dissenting churches, which contains a rarity for these days. It is a prophecy, foretelling that Popery will be re-established in Great Britain in the year 1845. But our readers need not be very much alarmed. The dominancy of the "Lady of Babylon" is to last only two years—that is, to 1847, when the Pope is to be dethroned, and the Millennium, we believe, is to commence. A fiery persecution is, however, to rage during the two years; and the sufferings of the "saints" will be extreme.—*Brighton Herald.*

Lynn.—Puseyism.—A few Sundays ago, the Anglican clergyman of this town preached a sermon on "*Confession:*" amongst other things that were inculcated by the Rev. preacher, it is said, on good authority, that he exhorted the people "*to come to him at Easter for confession, and he would absolve them!*" As we may easily imagine, the sermon was considered to be quite "Popish" by most of his anti-Catholic audience: several have refused to attend the church when the Rev. gentleman preaches, giving as a reason, their dread of being made "Roman Catholics." The Dissenters here, on the other hand, are most violent in their invectives against the poor establishment; and what with Puseyism, and what with the new Catholic chapel about to be erected when sufficient funds can be raised, the whole town seems greatly agitated.

Mrs. Wood, alias Lady William Lennox.—The York *Courant* of Thursday contains the following—

"A paragraph is at present going the round of the London and provincial papers, stating that Mrs. Wood has returned to her husband's residence at Woolley-Moor. This we are enabled and authorized to say is not correct. Mrs. Wood has left the convent near Micklegate-bar, in this city,; but instead of returning to her husband, she has retired to a small, secluded cottage near Barnsley, where she intends to pass the remainder of her life free from the cares and anxieties of the world, in order that she may have more leisure to devote herself to the duties of religion.

We are also informed, on the best possible au-

thority, that since Mrs. Wood's conversion to the Roman Catholic tenets, she has not acknowledged, and cannot recognize or consider Mr. Wood as her husband, the Church to which she has allied herself not allowing of any divorce; and therefore, that she at the present moment considers herself in strict equity as Lady William Lennox; and under these circumstances, as we have just stated, she never can again associate with Mr. Wood. She would not have left our convent, but she could not be allowed to join the sisterhood so long as her husband survives. What she may do in the event of Lord William Lennox's death, of course we are not in a position to say."

With reference to the above, the following letter appears in the *Wakefield Journal:*

"Sir,—In answer to a paragraph in the York *Courant* of this day, I beg to state that Mrs. Wood is now at her own home at Woolley-moor. In thus troubling you, I am actuated by two motives—first, a desire to bury in silence the painful circumstances to which that paragraph alludes; and next, to assure my friends that my wife is now at home, I hope in the enjoyment of that happiness which I feel it to be not less my duty than my pleasure to afford her.

I am, sir, yours truly,

JOSEPH WOOD.

WOOLLEY-MOOR, *April* 20, 1843."

Catholic Education.—The zealous editor of the *Tablet*, is manfully defending the freedom of education against some who from timidity or mistaken liberality are ready to betray it. In England as well as here, the Protestant version of the Scripture is being obtruded on Catholic children, contrary to the professed principles of the national system of education, and in direct violation of the religious rights of Catholics. Mr. Lucas has called to his support the authority of the former vicar apostolic of the London district. We commend his solemn testimony to those who may be tempted to continue at this abuse.—*Catholic Herald.*

"It is no other than that of Dr. Poynter, in his examination before the committee of the house of commons on education in 1816.

Do you consider that it is any objection to sending children to those schools, that portions of the Scripture are taught without comment?—*May I beg to ask, whether the Committee speak of the Catholic version, or any other?*

No, the Protestant version; but supposing the selection to be made of passages which are the same in both versions?—*I answer that I could not in any manner approve of any Catholic children reading the Protestant version of the Scriptures.*

Suppose the version is taken of those passages in which the two do not differ?—Even in that case I should think it contrary to my duty, and the constant discipline of the Catholic Church to permit it.

For what reason?—The reason is, that the Catholic Church considers the Sacred Scriptures as a precious deposit, which was originally committed by the apostles to their immediate successors, and that the Catholic Church has always carefully preserved it, as it were in its archives, and has never permitted the faithful to read any other edition or version which is not duly sanctioned and authenticated by the authority of the Catholic Church; *consequently I should act contrary to the constant discipline of the Catholic Church,* if I were to approve of the Catholic children reading a version of the Sacred Scriptures, which emanates from a body of Christians not in communion with the Catholic Church. Those are the principles of my answer.

Suppose passages were taken, which are exactly the same in the two versions, would the objection still occur? If the passages be taken from a version made by any body of Christians not in communion with the Catholic Church, the objection would be the same. . . . . .

Then if the Roman Catholics have not the means of giving instruction to their own poor, could the parents of those children conscientiously *allow them to attend a school, the master of which is a Protestant, where the spelling book and the Protestant version of the New Testament are the only school books used, and where a clear assurance is given that a child would hear nothing against his own religion!*—Without answering directly to the conscientious part, which is a point of extreme delicacy, considering the situation I hold, and as every decision relating to conscience requires that the whole case, with all its circumstances and variations, should be considered; *I beg to say that the reading of the Protestant version of the Bible is a point to which I could never give my approbation.*

Then as vicar apostolic you could not by any means consent for Roman Catholics to be taught the Protestant version of the Scriptures?—No, certainly not.

Could you allow any portions of that version to be selected for the use of Catholic children? No.

Mark now, good reader, that the last extract gives exactly the case now before us, with every conceivable limitation that can be applied to the present case. We can give in our brief compass no notion of the close and home manner in

which in various questions put to Dr. Poynter, the committee pressed upon him the degraded state of many of the children under his pastoral care, and the importance of allowing an imperfect education if no better could be had. But to all the questions his lordship's answer was the same—"No Protestant Scriptures under any conceivable form or shape." One more extract from this evidence we must find room for.

Do you know of any school lately established at Shadwell for the instruction of both Catholic and Protestant children?—I have heard of such a school.

Was any question proposed to you whether Roman Catholic parents could conscientiously send their children to that school?—Yes, such was proposed by Mr. Charles Butler.

What was your reply to that inquiry?—*Considering that the reading lessons were to be taken from the Protestant versions of the Scriptures, I answered Mr. Butler, that he knew that I should act in direct repugnance to the constant and universal practice of the Catholic Church, were I to approve of the reading by Catholic children in a public school of a version of the Sacred Scriptures emanating from a body not in communion with the Catholic Church.*

Ireland.—*Progress of Religion in Ulster.*—Some ten or twelve years ago, in the old chapel of Killaghtee, county Donegal, the ruins of which are still standing, there would not be more than two hundred persons upon a Sunday (generally) assisting at the sacred service of the mass. The old building could not contain more than five hundred persons within its walls, and very seldom used to be filled. Within the last six years, however, a new chapel has been erected, and made to afford accommodation, upon the ground floor, for *two thousand persons*. Every Sunday it is densely thronged, and there is now required a gallery for the convenience of the multitude. The new chapel is situated in the centre of the parish of Killaghtee, on the banks of a river, near to the seashore, and, commanding, as it does, so rich a prospect of coast and mountain scenery, it is very much noticed by strangers passing to Killybegs. It is in the Gothic style of architecture, and owes its erection to the exertions of the Rev. Mr. Stephens, Killybegs (the resident clergyman), and the Rev. Mr. Drummond, assisted as they have been so well by the generous contributions of the faithful flock of the parish of Killaghtee. It is expected that the bishop of the diocess will consecrate this new chapel during the summer months, when the necessary funds may be procured for the erection of the gallery.

Trinidad.—"In the apostolic vicariate of Trinidad *alone*, there are upwards of one hundred and forty thousand 'Roman Catholics,' that is to say, 'nearly one out of every ten professing Christians, supposing the total population of the Swedish, Dutch, and British colonies to be one million and a half,' or about the ratio of three to two, *in comparison with the United States*."

In the year 1828 there were only twelve Catholic clergymen on that mission, within its present boundaries; the number of Catholic clergymen now on it amounts to fifty, exclusively of the bishops of Olympus and Agna, or one missionary for about every three thousand souls. There are, besides, twenty-four students in colleges in Ireland and on the continent, reading for the same mission. Seven of these will have completed their studies at Pentecost next, when they will, it is hoped, be ordained priests. Arrangements are making to establish new missions on their arrival; the remaining seventeen are studying philosophy or theology.

A splendid cathedral, of the second order of Gothic, has been lately erected; it is two hundred and forty feet in length; one hundred and twenty feet in width in the transepts, eighty feet wide in the nave, and eighty feet in height to the ridge of the roof. It has cost about fifty thousand pound sterling, sixteen thousand pounds of which were munificently contributed by the government, besides the grant to take from the government quarry, all the stones necessary for the walls; and to cut, on crown lands, all the cedar and other timber required for the roof and the interior decorations of the sacred edifice. A suitable college and a large and commodious convent have been established, which are doing incalculable good. The religious ladies are now educating about two hundred and fifty pupils in their boarding school, day school, and poor school: there is nearly an equal number in the college and poor boys' school.

Since 1828, twenty-two new chapels, and several new school houses have been built; there are, at present, six new churches and chapels building. The progress made in a spiritual point of view, on the Trinidad mission is still far more consolatory.—*Tablet.*

Religion in Gibraltar.—The following details from a letter in a recent number of the Dublin *Freeman's Journal* will be read with interest; the greater that the town has for a long time been in a state of frightful moral desolation by the workings of the trustee system, carried out to its extent by an infamous Junta of Infidels, Jews, Protestants and bad Catholics, unworthy of the name.—*N. Y. Freeman's Journal.*

"Having already given a sketch of the question between the Catholic clergy of Gibraltar and the so-called 'Catholic' Junta of Elders, I send you the following details connected with the present state of religion here. There are about ten thousand Catholics in the fortress, and the vicar apostolic, the Rt. Rev. Dr. Hughes, is assisted in the care of the Church by the Very Rev. Dr. M'Laughlin, as vicar general, the Rev. Padre Felix, as "cura" (parish priest), and seven other clergymen. Since the arrival of Dr. Hughes the progress of religion has been wonderful, and instead of the church being empty as in preceding times, it is now quite full during all the religious ceremonies, and is attended by great numbers during the whole day. It is indeed impossible to enter the church at present without edification; and I need only state that the annual number of communions at present is twenty thousand, whilst formerly they did not exceed fifteen hundred. Some time ago, few, if any, persons attended evening prayers or at masses on week days, but at present the numbers on those occasions are very great. Clergymen are continually engaged in hearing confessions. The bishop and his clergy are late and early engaged in the labor of the vineyard, and the worldly recompence which they receive is poor and uncheering indeed. All the clergy diet and lodge with the bishop in his small and inconvenient house, some of them occupying rooms scarcely larger than their beds, and the bishop's own apartment being fully as uncomfortable and cheerless as the cell of a monastery. Some of the doors have not yet been repaired since they were broken in by the junta, and I have seen one of the sledges with which the work of destruction was carried on by those good 'Catholic' elders, it having been left behind in mistake in the bishop's bed room. Besides their meals the bishop cannot afford to give the clergy more than a few dollars a month to pay for clothing, washing, &c., and every thing, in fact, in his lordship's establishment, is conducted with the most rigid, but, unhappily, the most necessary economy.

"Dr. Hughes has caused a very spacious school house to be erected, and has besides, taken leases of two houses which he has got fitted up for the same purpose, being thus enabled to give gratuitous instruction to about seven hundred poor children of both sexes. The erecting of those establishments has cost upwards of five thousand dollars, a part of which is still unpaid.

"One fact more I will mention before I take leave of Gibraltar. Confraternities and other religious congregations have been formed by Dr. Hughes, and have been productive of the most edifying and salutary effects. The number of members amounts at present to nearly twenty-five hundred.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Fifth Provincial Council.*—The fifth provincial council of Baltimore opened its first public session in the metropolitan church on Sunday, the 14th of May. The clergy assembled at an early hour at the residence of the Most Rev. Archbishop, and at 11 o'clock the procession moved from the house, passing round the south side of the church and entering the front door. The *coup d'œil* which it presented, as it advanced along the nave towards the sanctuary, was the grandest and most impressive spectacle of the kind ever witnessed in this country. The cross was borne before, followed immediately by a youthful band of clerks and the ecclesiastical students from St. Mary's seminary, nearly forty in number. Thirty-six priests came next, habited in chasubles, and then the right reverend bishops, to the number of fifteen, in mitres and copes, followed by the most reverend archbishop, with his assistants. As the procession advanced towards the entrance of the church, the fiftieth psalm was chanted to implore in a spirit of humility and contrition, the merciful regard of heaven upon the proceedings of the council that was about to be opened. As soon as the reverend clergy had entered the inner door of the Cathedral, the chant ceased, and a solemn march was commenced in the choir by the orchestral band, which continued until the prelates had reached their respective places in the sanctuary. At the request of the most reverend archbishop, Dr. Portier, bishop of Mobile, celebrated the pontifical high mass; immediately after which Dr. Fenwick, bishop of Boston, delivered a sermon on the trials and triumphs of the Church of Christ. When the sermon was ended, the most reverend archbishop presided at the prayers which were recited for the opening of the council, as prescribed in the Roman pontifical, while the prelates were ranged on either side, according to priority of consecration, and the priests were stationed along the railing of the sanctuary.

The officers appointed for the council were, the Rt. Rev. Bishops Portier and Chanche, *Promoters;* the Rev. Edward Damphoux, D. D., and Rev. Charles I. White, *Secretaries;* the Rev. Francis L'homme, *Master of Ceremonies*, and Messrs. Thomas Foley and Oliver Jenkins, *Assistants;* the Rev. Wm. Blenkinsop and Mr. Wm. H. Parsons, *Chanters.*

The prelates attending the council were:

The Most Rev. Samuel Eccleston, Archbishop of Baltimore.

The Rt. Rev. Benedict Joseph Fenwick, Bishop of Boston.

The Rt. Rev. Michael Portier, Bishop of Mobile.

The Rt. Rev. Francis Patrick Kenrick, Bishop of Philadelphia.

The Rt. Rev. John Baptist Purcell, Bishop of Cincinnati.

The Rt. Rev. Guy Ignatius Chabrat, Bishop of Bolena, *in part.* and Coadjutor of the Bishop of Louisville.

The Rt. Rev. Anthony Blanc, Bishop of New Orleans.

The Rt. Rev. Mathias Loras, Bishop of Dubuque.

The Rt. Rev. John Hughes, Bishop of New York.

The Rt. Rev. Richard Pius Miles, Bishop of Nashville.

The Rt. Rev. Celestin R. L. G. de la Hailandière, Bishop of Vincennes.

The Rt. Rev. John Joseph Chanche, Bishop of Natchez.

The Rt. Rev. Richard Vincent Whelan, Bishop of Richmond.

The Rt. Rev. Peter Paul Lefevere, Bishop of Zela, *in part.* and Administrator of the diocess of Detroit.

The Rt. Rev. Peter Richard Kenrick, Bishop of Drasis, *in part.* and Coadjutor of the Bishop of St. Louis.

The Rt. Rev. John M. Odin, Bishop of Claudiopolis, *in part.* and Vicar Apostolic of Texas.

The Very Rev. Richard S. Baker, Vicar General and Administrator of the diocess of Charleston.

Of the superiors of the religious orders, there were present:

The Very Rev. Lewis Regis Deluol, D. D., Superior of St. Mary's Seminary, Baltimore.

Very Rev. John Timon, Visiter of the Congregation of the Mission in the United States.

Very Rev. Peter Joseph Verhœgan, Provincial of the Society of Jesus in Missouri.

Very Rev. Patrick E. Moriarty, Commissary General of the Order of St. Augustin in this country.

The following clergymen were invited as theologians:

Rev. Gilbert Raymond, D. D., Rev. Peter S. Schreiber, and Rev. Joseph Fey, C. S. R., theologians of the Most Rev. Archbishop of Baltimore.

Rev. Henry B. Coskery, theologian of Dr. Fenwick.

Rev. John Hickey and Rev. Claude Rampon, theologians of Dr. Portier.

Very Rev. Thomas Heyden, theologian of Dr. Kenrick, of Philadelphia.

Very Rev. John Henni, theologian of Dr. Purcell.

Rev. John B. Randanne, theologian of Dr. Chabrat.

Rev. Augustine Vérot, theologian of Dr. Blanc.

Very Rev. Samuel Mazzuchelli, theologian of Dr. Loras.

Rev. Anthony Penco, C. M., theologian of Dr. Hughes.

Rev. Eugene H. Pozzo, O. S. D., theologian of Dr. Miles.

Rev. Terence J. Donaghue, theologian of Dr. Hailandière.

Rev. James M. Lancaster, theologian of Dr. Chanche.

Rev. James Ryder, S. J., theologian of Dr. Whelan.

Rev. Clement Hammer, theologian of Dr. Lefevere.

Rev. J. B. Tornatore, theologian of Dr. Kenrick, of St. Louis.

Rev. John B. Gildea, theologian of Dr. Odin.

Rev. Patrick N. Lynch, D. D., theologian of Very Rev. R. S. Baker.

On Sunday afternoon, the bishop of Drasis preached in the Cathedral on the unity of the Church; on Tuesday evening, a sermon was delivered by the bishop of New York on devotion to the B. Virgin; on Wednesday evening, Rev. Dr. Ryder preached on the apostolic commission; on Thursday evening, Very Rev. T. Heyden preached on the Church; on Friday, a discourse was delivered by the bishop of Cincinnati on the real presence; on Saturday, the same prelate preached on the justice of God.

During the week, the right reverend prelates held their private congregations in the morning of each day, the secretaries only being present, for the decision of the questions previously reported on by the committees of theologians, and discussed at the public congregations, which were held in the afternoon, in the Cathedral, and consisted of the prelates, the secretaries, and the theologians.

On Thursday the 18th of May, the second session of the council was held in the Cathedral, when a solemn pontifical mass of *requiem* was celebrated by the right reverend bishop of New Orleans. After mass, a discourse was delivered by the Rt. Rev. Dr. Hughes, in which he sketched for the edification of the clergy and laity, the principal traits in the lives of the pre-

lates deceased since the last provincial council; Dr. David, coadjutor of Bardstown; Dr. England, bishop of Charleston; Dr. Conwell, bishop of Philadelphia; and Dr. Dubois, bishop of New York.

On Sunday, the 21st of May, the third and last session of the council was held in the Cathedral. The clergy proceeded as on the fourteenth from the archiepiscopal residence to the church where the pontifical mass was celebrated by the Rt. Rev. Dr. Chanche, bishop of Natchez. The holy sacrifice being ended, Bishop Purcell, of Cincinnati, preached on the spiritual supremacy of the bishop of Rome, and at the close of his remarks the third session of the council was opened, at which the most reverend archbishop presided. After the prayers prescribed in the pontifical were recited, the Very Rev. Dr. Deluol, archpriest, read the titles of the decrees enacted by the fathers of the council. The decrees were then signed by each of the prelates, after which the praise of God and the invocation of his blessing upon the sovereign pontiff and the clergy and laity of this ecclesiastical province, were chanted by the archpriest, the rest of the clergy responding to every verse. This ceremony was followed by the *Te Deum*, in thanksgiving for the divine favors, after which the kiss of peace having been mutually given and received by the prelates, the archbishop gave the solemn benediction, which being done, the clergy moved in procession towards the front entrance of the church and thence to the house of the archbishop, where the ceremony ended. During the vesper service on the same day, at which the bishop of Cincinnati officiated pontifically, many of the prelates were present, and a sermon was delivered by the bishop of New York, on the characteristics of the true minister of Christ.

Thus terminated a week which we may justly style a week of glory and consolation for the Catholic Church of the United States. The number of prelates and of the subordinate clergy that were assembled within the metropolitan sanctuary, was larger than on any previous occasion, and gave evidence of the steady and prosperous growth of our holy religion since the preceding council. Strangers from a distance and the faithful of Baltimore who flocked to the Cathedral to witness the imposing spectacle, never so impressive at any former period, were filled with admiration at the magnificent solemnity that was displayed to their senses, while from the grandeur of the scene their minds formed some idea of the high character and exalted mission of the Catholic hierarchy, and of the importance which the Church attaches to its ministerial functions. Every evening during the session of the provincial council, the Cathedral was crowded with listeners to the eloquent discourses that were delivered within its walls; nor did the precious seed of divine truth fall upon an ungrateful soil. Among our dissenting brethren the most favorable impressions were produced, and the Catholic population of the city, while they were edified by the instruction dispensed to them, enjoyed an unusual gratification in the variety of distinguished clergymen who successively occupied the pulpit.

The council adjourned to meet again on the fourth Sunday after Easter, in the year 1846.

St. Peter's Church.—Laying the Corner Stone. The ceremony of laying the corner stone of St. Peter's church, at the corner of Poppleton and Hollin streets, Baltimore, took place on Monday, the 22d of May, in the presence of several thousand people. The immense crowd which had collected about the building, were joined about four o'clock by a long line which marched from St. Vincent de Paul's church, consisting of the Calvert Beneficial Society, the German Catholic Beneficial Society, the St. Patrick's Temperance Society, and the Young Catholics' Friend Society, with music and banners, together with the national flag. The Rt. Rev. Bishops Hughes, Kenrick, and Whelan, the Very Rev. Dr. Deluol, the Rev. Messrs. Gildea, Elder, Schreiber, McColgan, Dolan, and other clergymen from St. Mary's seminary, had previously arrived on the ground. The line being formed, moved in procession to a platform erected for the purpose, on which, however, room only was found for those immediately engaged in the ceremony. The Rt. Rev. Bishop Kenrick addressed the multitude in an address of an hour's length, of the merits of which we have heard but one opinion, and this was one of universal delight. The ceremony of blessing the corner stone was then performed by Bishop Hughes, after which it was carried to its place of deposit—the clergy following. In an appropriate niche, the following archives were deposited:—May 22d, 1843; Gregory XVI, Pope of Rome; Archbishop Eccleston; Dr. Deluol, vicar general; Rev. Edward McColgan, pastor of St. Peter's church; Robert Carey Long, architect, with the names of the building committee, and copies of the American, Sun, Patriot and others. This part of the ceremony over, the bishops and clergy made the circuit of the church and closed the exercises of the afternoon. The length of the building will be one hundred and twenty feet; breadth, sixty-seven feet, and height to the top of belfry, ninety-two feet.

Cathedral.—Pursuant to announcement, a meeting of the congregation of the Cathedral was held at Calvert Hall on the evening of the 4th of May, to take into consideration the financial embarrassments of the church and to provide against future emergencies. The Most Rev. Archbishop presided at the meeting, which consisted principally of the pewholders of the Cathedral, and after a brief address, in which he made known the inability of the church to meet the claims that were then urged against it, a resolution was offered and passed, to open a subscription list, *instanter*, for the purpose of raising the funds required. The readiness of those present to enroll their names upon the catalogue of contributors, was truly edifying. The following schedule will shew the result of the meeting.

Charles A. Williamson, Esq.	$100 00
Basil R. Spalding,	100 00
James W. Jenkins,	100 00
Michael Stillinger,	100 00
Dr. P. Chatard,	100 00
Edward Jenkins,	100 00
M. Courtney Jenkins, Esq.	100 00
Edward A. Jenkins,	100 00
Alfred Jenkins,	100 00
Austin Jenkins,	100 00
Thomas C. Jenkins,	100 00
Wm. Kennedy,	100 00
Thomas Meredith,	100 00
Mark W. Jenkins,	100 00
Cash,	100 00
Cash,	100 00
Cash,	100 00
Henry Pike,	100 00
Thomas Hillen, Esq.	100 00
Thomas Hillen, Jr.	100 00
Mrs. John E. Howard,	50 00
John Daley,	50 00
Wm. A. Tiernan,	50 00
Edward Boyle,	50 00
Frederick Crey,	50 00
T. P. Scott, Esq.	30 00
Joseph H. Clark,	25 00
Francis W. Elder,	25 00
Joseph E. Elder,	25 00
Lorenzo Dorsey,	25 00
A. H. Durocher,	25 00
Francis Neale,	25 00
Edward Chassaing,	20 00
Jonathan Mullan,	20 00
John McKevin,	15 00
P. Tiernan,	10 00
A. A. White,	10 00
J. Esender,	10 00
Joseph Gegan, Esq.	10 00
Caroline M. Pinckney,	10 00
G. A. Heuisler,	$10 00
Cash,	10 00
T. J. Meredith,	10 00
R. McConn,	10 00
James Dougherty,	5 00
William Murray,	5 00
D. J. Foley,	5 00
Thomas Murray,	5 00
Philip Walsh,	5 00
Chas. E. J. Gebhard,	5 00
A. Boursaud,	5 00
A. McCollum,	5 00
Thomas Agnew,	5 00
James Fortune,	5 00
Basil J. Elder,	5 00
Basil S. Elder,	5 00
Henry Bogue,	5 00
Nicholas Tracey, Esq.	5 00
Mrs. Caulfield,	2 00
James Brussnan,	1 00
Wm. P. Karr,	1 00
James Lynch,	1 00
George Robinson,	1 00
Edward Queen,	1 00
Cash,	1 00
Mrs. McKuan,	50
	$2,653 50

More than two thousand dollars of this sum were subscribed at the meeting, and nearly the whole sum has been paid. The pious liberality evinced by the donors on that occasion cannot be too much commended, and although the amount obtained is not sufficient to meet the actual wants that are pressing upon the church, it reflects a bright lustre upon the zeal of those who effected it, and, we have no doubt, will animate to the performance of the same good work, those persons whom circumstances did not permit to attend the meeting at Calvert Hall, or who have not yet been appealed to in behalf of the church.

On the 8th of May another meeting was held at the same place, for the purpose of establishing a sinking fund to diminish the debt of the church. Rev. Mr. White, rector of the Cathedral was called to the chair, and Outerbridge Horsey, Esq. elected secretary. After a few remarks by the president, in which he represented the financial condition of the Cathedral, the duty of the congregation to protect it as their property, and the necessity of unanimous action on their part, to give efficacy to any plan they might adopt, T. P. Scott, Esq. arose and in a very lucid and persuasive strain moved the establishment of a society with the following constitution:

I. This society shall be known and called, "The Society for the payment of the debt of the Catholic Cathedral Church of Baltimore."

II. The officers of the society shall be a president, a vice-president, a secretary, a treasurer, and five directors. The reverend rector of the Cathedral shall, *ex officio*, be the president of the society; and the other officers shall be elected by the members annually at a meeting to be held on the first Monday of May in every year.

III. The society shall meet monthly at Calvert Hall on the first Monday of every month; and the board of managers shall report to the society at the monthly meetings held in February, May, August, and November in every year.

IV. Every person who shall subscribe his or her name to these articles, and pledge him or herself to collect and hand over to the board of managers the sum of two dollars at each monthly meeting, shall be considered a member of the association entitled to vote for officers.

V. The board of managers shall apply all of the monies collected and paid over to the treasurer, to the payment of the stock debt of the Cathedral as soon as practicable after its reception.

VI. The names of the contributors with the amount paid by each one, shall be published monthly in the United States Catholic Magazine.

The articles of the constitution were successively adopted, and about fifty-three individuals pledged themselves in writing, to produce two dollars at each monthly meeting of the association.

On motion, the following gentlemen were elected officers of the society for the ensuing year: Rev. H. B. Coskery, *Vice President;* O. Horsey, Esq., *Secretary;* Charles A. Williamson, Esq., *Treasurer;* T. P. Scott, Esq., M. C. Jenkins, Esq., Basil R. Spalding, Timothy Kelly, Thomas C. Jenkins, *Directors.*

A meeting of the association will be held in Calvert Hall on Monday evening the 5th of June, when it is proposed to increase the number of directors to ten. The members of the Cathedral congregation and the Catholics of the city generally are invited to attend.

Colonization of Maryland.—This memorable event was duly commemorated on the 10th of May, by the Calvert Beneficial Society of Baltimore, whose extensive arrangements for the celebration evinced a high degree of patriotic fervor. The procession that had been contemplated was prevented by the inclemency of the weather; but in the evening the members of the society, with appropriate badges, and a large concourse of citizens, assembled at Calvert Hall, which had been suitably decorated for the occasion, to hear the oration of the Hon. John C. Legrand. The address portrayed in lively colors the superior excellence of those great men who first raised the standard of civil and religious liberty on these shores; and the moral lessons which it conveyed seemed to be justly appreciated by the audience, who listened with profound attention to the speaker.

A similar celebration took place on the same day in Philadelphia. "Although the inclement weather," says the U. S. Gazette, "had the effect of diminishing the audience, still there was a goodly gathering of people, who were well rewarded by the address delivered by Wm. George Read, LL.D. of Baltimore, of which we have only space to say this morning that it was marked throughout by lofty eloquence, enhancing the high reputation which his previous efforts in the city have produced.

Departure of Bishops.—The Rt. Rev. Drs. Purcell, Chabrat and Hughes, left Baltimore after the Provincial council, with the intention of embarking in a few days for Europe.

Diocess of New York.—The new Catholic Church of St. Joseph's, was yesterday consecrated to the purposes of divine worship. The rites and services of consecration were performed by the Rt. Rev. Bishop Hughes, who delivered a discourse on the occasion, which was marked by the fluency and force which characterize that able prelate. This is the third church purchased or erected by Catholic congregations in Albany, There is besides a small congregation of French Catholics under the charge of the Rev. Mr. Imbert. St. Joseph's is situated on the corner of N. Pearl and Lumber streets, and is a commodious and handsome structure. It is sixty-six feet wide and ninety feet deep, and was erected almost exclusively, by the voluntary contributions of our Catholic citizens.—*Albany Atlas.*

A new church is in progress of erection at Rochester.

Diocess of Philadelphia.—A large church is to be erected in Kensington for the German population of that district. The dimensions of the building are seventy-six feet front, one hundred and fifty feet deep, with a steeple two hundred and twenty feet high from the ground.

The ceremony of laying the corner stone of a new church in the district of Moyamensing, took place on the 7th of May.

Another church is building at Towanda, Bradford county, Pa.

Pittsburg.—St. Paul's is the grandest Catholic church in Pennsylvania. St. Patrick's, the ancient church, where the good O'Brien and the eloquent Maguire labored, contains a large con-

gregation; and the German temporary church is soon to be replaced by a splendid building which is being erected. There are above four thousand German Catholics, and perhaps six thousand or more Americans and Irish, in Pittsburg. Five or six priests are engaged in the charge of them. There are nearly forty churches, and about twenty priests, and probably sixty thousand Catholics in the western district of Pennsylvania, which is to form a new diocess, extending eastward to Bedford, Huntingdon, Mifflin, Centre and Potter counties inclusively.—*Catholic Herald.*

Diocess of Richmond.—New churches are in course of erection in Lynchburg, Wytheville, and Tazewell county, Va.

Diocess of Boston.—A spacious building is in progress of erection at Worcester, Mass., intended as a college, which will be conducted by the Jesuits.

Milwaukie, Wisconsin Territory, which will probably be at some future time an episcopal see, now contains nearly four thousand inhabitants, and was increased by two hundred and fifty dwellings last year, while three hundred and fifty to four hundred will go up this year. Eight years ago the *first* frame house was erected there. The best harbor on the west side of Lake Michigan and abundance of water powers are among its advantages. A large flouring establishment is to be erected this year. During 1842 there were two hundred and fifty arrivals of steamboats, and twelve hundred and fifty of sail vessels.

Indian School *of the Catholic Mission on Sugar Creek, Mo.*—"The male branch of the school commenced the 7th of July, 1840. The average number of pupils is forty-two per day; the whole number, or with irregularly attending scholars, sixty-six. The female branch began its operations the 17th of July, 1841, and has in regular attendance, forty young girls and with the irregular scholars, seventy-two. This female department is kept in a separate house, by ladies of a religious order, celebrated for their skill and success in teaching young girls the sciences and arts. The pupils are instructed to read, write, sew, knit, card, mark, and embroider, in all its ramifications. The improvement of the girls in the above branches is surprising. To speak from the past, we are ready to say, that it is, and will be, one of the most regularly conducted schools in the whole Indian territory. The male department is conducted by two teachers, one for the English and the other for the Indian language.

"The Indians of this settlement are nearly one half of the St. Joseph's band, and the whole Wabash band of Pottawatomies, which may be distinguished from the other bands of said tribe by their industry, sobriety and morality. The people of this place are disposed to improve the soil; to do this with more facility, they have formed themselves into clans. They have made about three hundred thousand rails, and all the land by these inclosed is in good cultivation, and bids fair to produce a sufficiency of Indian-corn for the consumption of the coming year. The climate and soil are well adapted to the production of garden vegetables and roots, such as are raised and used by the farmers of the United States. They had formerly no knowledge of these important articles; now, they begin to attend to this necessary part of domestic economy. But, it must be observed that their farms and gardens cannot be sufficiently enlarged, while they stand in need of cattle to break up the ground, and are consequently thereby limited to the use of the hoe—the old and slow plough. They try much to imitate the whites in their mode of living, and deserve to have the patronage of the general government in such laudable and desirable objects. The number of Indians in this settlement is now augmenting; it is now between twelve and thirteen hundred souls, who, with the exception of a few, profess Catholicity. Their improvement in civilization will rank them in a short time among civilized nations. We have received looms, with which, however, nothing can be done as yet; we must first raise cotton, flax and sheep; then the use of these looms will be shown to the young females: but before this, nothing can be done of any consequence; therefore the poor natives need much help from the government of the United States. There have been three Catholic priests, missionaries to this place during the past year.

"The expenses of this mission will not vary much from eighteen hundred dollars per annum. This amount has been expended chiefly on the support of their clergymen, lay-brothers, &c., with the exception of two hundred dollars, which is expended annually for medicines. The *Rev. C. Hoeken*, being a celebrated physician, attends and administers to the sick.

"The ladies who have charge of one branch of the above school, are three in number, and their expenses amount to about six hundred dollars annually."—*U. S. Catholic Miscellany.*

Oregon Mission.—Two Jesuit fathers and three lay-brothers of the society, lately departed from St. Louis to aid their brethren in the Oregon mission. Father de Smedt will sail shortly for Europe.

American Bible Society.—We give be-

low an abstract of the operations of this society, during the past year, and leave our Catholic friends to draw their own conclusions.

"Of the life directors, twenty-eight have been added to the previous number, and four hundred and forty-nine life members. A greater share than formerly of these have been laymen. Many females have also become life members.

"There have been organized during the year fifty-nine new auxiliary societies, a large share of them in Alabama, in Iowa Territory, in Wisconsin Territory, and one in Laihaina, Sandwich Islands.

"The receipts amount to $126,448 77, being $7,908 31 less than those of the preceding year.

The books printed are, English bibles, ninety-two thousand, English testaments, one hundred and twenty thousand; French do. eight thousand; German do. four thousand; Modern Greek do. four thousand. This does not include what has been printed abroad at the society's expense.

The whole number of bibles and testaments issued in the course of the year has been two hundred and fifteen thousand six hundred and five copies, in nineteen different tongues, making a total of three millions two hundred and sixty-eight thousand three hundred and seventy since the organization of the society. These books have gone mostly, not to the rich and well supplied, but to the needy throughout our states and territories, to seamen, boatmen, emigrants, to prisons, hospitals, &c., most of which cases would not have been met but for this organization.

To the former collection of rare Bibles and books in the library pertaining to versions, interpretations, &c., have been added the past year one hundred and sixty copies, mostly as donations. Among these additions is a folio volume in ancient Syriac, from Dr. Grant of the Nestorian mission. It is in manuscript, and of great antiquity.

It was stated last year that the New Testament and book of Psalms had been stereotyped in raised letters for the use of the blind. During the year now closed the entire Bible has been stereotyped, under the direction of Dr. Samuel G. Howe of Boston. It has been an expensive work, yet one called for by those whose afflictive condition could not be disregarded. It is hoped that auxiliaries and benevolent individuals will, to some good extent at least, *purchase* this work where it is needed, and thus furnish means to print additional copies.

Thirteen agents have been employed the entire year, and a few others for short periods. They have been in nearly every state and territory, and in most instances have been highly useful, though they have found the solicitation of funds more difficult than in any previous year.

The managers again speak in high commendation of the Female Bible Societies. Generous aid has been received from them the past year; in one instance, including a legacy, the amount was $3,829 27.

The distribution of books among seamen and boatmen is still on the increase. Besides the distributions made by the New York city and other local Bible Societies, the board have made grants for Buffalo, Cleaveland, Baltimore, Sydney, South Wales, Hong Kong in China, and other places. For emigrants various grants have also been made, and eight hundred copies for the soldiers in the forts and on the frontiers.

Grants of books abroad have been made for Texas, Canada, Hayti, Cuba, Honduras, Rio Grande, Buenos Ayres, and Santa Cruz. To the latter place have been sent five hundred Bibles and one thousand Testaments, at the request of Rev. Dr. M'Elroy, of New York. These books are for the young slaves in part, who are required by law to attend school for four years from their fifth year, and in part for adults who attend Sunday schools.

English Bibles have been sent, on request, to Lodiana, North India, and to Ceylon, South India, for the use of native pupils, who have learned or are learning the English tongue. Similar grants have been made the former year for Madras. May not the English yet become the tongue of India?

Grants of money have amounted in all to about $18,000; namely, to the Levant, including Greece, Syria, &c., $5,000; France and Switzerland, $700; Russia, $1,000; Madras, $500; Ceylon, $2,000; Northern India, $3,000; Madras, $3,000, &c. The report will give more minute details, as well as an account of the Scriptures published abroad at the society's expense. The above grants do not meet *one half* of the applications before the board. Some measures more effectual must be adopted for meeting these wants the coming year.

OBITUARY.

Died in the city of New York on the 6th of May, Rev. Thomas C. Levins, aged 54 years.

At the Visitation Convent, Georgetown, D. C. on the 9th of May, Sister Mary Aloysia Neale, in the 74th year of her age, forty of which she had spent within the sacred inclosure.

At Bohemia, Cecil co., Md., on the 21st May, Rev. John B. Carey, S. J., at an advanced age.

R. I. P.

NOTICES OF BOOKS.

An Inquiry into the merits of the Reformed doctrine of Imputation, as contrasted with those of Catholic Imputation, &c. By Vanbrugh Livingston, Esq., with an introduction by the Rt. Rev. J. Hughes, D. D. bishop of New York. New York: Casserly & Sons. 12mo, pp. 242.

In this work the author has learnedly exhibited the nature of the reformed doctrine on the fundamental subject of justification, by quoting largely from the authorities of the Anglican Church, with which he is perfectly familiar; and he has moreover refuted the doctrine, by showing its inconsistency with the teaching of the Scriptures and of the primitive Church. For the better understanding of the subject, an introduction has been prefixed to the work by Bishop Hughes characterized at once by depth and clearness of thought, which throws a vast deal of light upon the question, and points out its importance by showing that to the Protestant view is to be traced all that barrenness of public charity and private heroism that has ever distinguished the ethics of the reformation, while the Catholic principle is alone productive of these great results, which are witnessed in the general welfare of mankind, or in the heroic sanctity and self-sacrifice of individuals. The book closes with several brief, but useful essays.

Aletheia; or Letters on the truth of Catholic doctrines. By Charles Constantine Pise, D. D. New York: Edward Dunigan. 12mo, pp. 382.

The book which bears this title is unquestionably superior in point of typographical execution, to any Catholic publication of the kind that has ever been issued from the American press. It is printed on very fine paper, in clear type, and is ornamented with a well-executed portrait of the author, and a beautifully engraved title page. But this is by no means the only merit of the production. The various tenets of the Catholic religion are explained and established by arguments from the Scripture, and the testimony of the Fathers, and the style in which the proofs are urged is of that winning character, which as the author justly observes, is called for by the taste of the day, and frequently has the effect of forcing upon the mind information, which, although reluctantly received, produces the most salutary impressions. We should be pleased if the work before us did not demand from us any further remark; but the advice of Horace,

> Cur ego amicum
> Offendam in nugis?

is a rule which for the benefit of all parties, ought not to be easily disregarded. The title-page of Aletheia shows that the best informed writers will sometimes commit mistakes. The error to which we allude, is fortunately not one that affects the substance of the work, but it is sufficiently important to claim the attention of the author and publisher. If a sentence from Boileau is worthy of being quoted as an authoritative maxim, it should not, in our opinion, take the precedency of that sublime declaration which fell from the lips of uncreated wisdom: "You shall know the truth, and the truth shall make you free." As no authority can be alleged equal to this, let it come first in order, as most entitled to respect and consideration. And if any authority is produced, it is always desirable that it be accurately stated. One of the lines from the French poet just mentioned, is this,

"L'esprit lasse aisement, si le cœur n'est sincere,"

which is thus falsely translated.

> "The mind grows weary, if the heart
> Be not sincere."

In the French, the word *esprit* signifies *wit*, and *lasse* is an active verb meaning *fatigues*; the sense of the poet, therefore, would be conveyed in the following correction:

> "All wit is tiresome, if the heart
> Be not sincere."

The Catholic Cabinet and Chronicle of Religious intelligence, St. Louis, Missouri.

We have received the first (May) number of this new periodical, which contains sixty-four pages printed in a very creditable style. It contains many instructive and interesting articles, the principal of which is the "Actual state and prospects of Catholicism throughout the world." We sincerely hope that the *Catholic Cabinet* will receive the patronage to which it is entitled, as an exponent and vindicator of Catholic principles. It is published on the first of every month, by Charles N. Holcomb, St Louis, Mo. *Terms.*—Three dollars per annum in advance.

EDITORIAL REMARKS.

During the session of the Provincial Council, we had the pleasure of receiving from several of the Rt. Rev. prelates and the Rev. clergy an expression of their approbation in favor of our Magazine; and such was the kind feeling manifested for the periodical, that at the suggestion of one of the most venerable members of the American hierarchy, the prelates readily concurred in the following testimonial of the interest which they take in its extensive circulation. We mention the circumstance the more willingly, as the distinguished favor was unsolicited on our part, and claims from us a public and fervent acknowledgment.

"The undersigned wish to express their approbation of the manner in which the U. S. Catholic Magazine has hitherto been conducted; and their confidence in the able and zealous directors who superintend its pages, authorizes them to recommend it to the patronage of the faithful of their respective diocesses.

† Benedict Joseph, *Bishop of Boston.*
† Michael, *Bp. of Mobile.*
† John Baptist, *Bp. of Cincinnati.*
† Guy Ignatius, *Bp. of Bolena and Coadjutor of Louisville.*
† Anthony, *Bp. of New Orleans.*
† Mathias, *Bp. of Dubuque.*
† John, *Bp. of New York.*
† Richard Pius, *Bp. of Nashville.*
† Cœlestine, *Bp. of Vincennes.*
† Peter Paul, *Bp. of Zela, and Administrator of Detroit.*
† John Joseph, *Bp. of Natches.*
† John M. *Bp. of Claudiopolis, and Vicar Apostolic of Texas.*

We are equally grateful for the honor conferred upon our Magazine by the annexed circular of the Right Rev. Dr. Whelan, bishop of Richmond.

"Having within my jurisdiction no press through which to publish the official documents of the diocess, I have selected for that purpose the U. S. C. Magazine, and as such recommend it earnestly to the Rev. Clergy and the laity thereof.

"† Richard Vincent, *Bp. of Richmond.*"

We hope that our friendly correspondents whose contributions have not yet appeared in print, will extend to us their indulgence, as the delay in publishing them was caused principally by circumstances which rendered the appearance of other articles more immediately necessary.

The engraving promised for this number of the Magazine has been omitted, as the publication of the article which it accompanies was unavoidably deferred.

In our next number will appear the learned and interesting essay of Mr. Hare on the *Edict of Nantes*, which has been so favorably noticed in the public prints: with several other articles of great merit.

No. V of Catholic Melodies has been received.

We direct the particular attention of our readers to the pastoral address of the prelates lately assembled in Provincial Council. According to custom, after concluding their deliberations upon the general welfare of religion in this province, and before separating to join again their respective flocks, they have given, as it were, a parting counsel to the faithful of their charge, and invoked upon them with one voice a blessing from above, that all under their jurisdiction may be as zealous in the discharge of the Christian duties, as the chief pastors are solicitous to provide for the spiritual necessities of the faithful. If we are called upon to show our submission to their wise enactments, we know that they speak to us not in their own name, but in the name of Him who sent them; we know that they have been appointed "to govern the Church of God," that "they watch as being to render an account of our souls," and that obedience on our part is the most effectual means of lightening their responsible charge, while it will promote our own sanctification and tend to the general edification of the Church.

The address is not so lengthy as usual, but it contains instruction and counsel in relation to all the more important matters, which seemed to require notice, under the present circumstances of the Church in this country.

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